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THE

UNIVERSALIAD;

OR,

CONFESSIONS OF UNIVERSALISM:

A POEM—IN TWELVE CANTOS.

TO WHICH ARE ADDED

LECTURES ON UNIVERSALISM:

WHEREIN THE SYSTEM IS EXPLAINED, AND ITS CHIEF ARGUMENTS CONSIDERED AND REFUTED.

BY ARTHUR CRIHFIELD.

"But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath."—PAUL.

"Who, being past feeling, have given themselves over * * * to work all uncleanness with greediness."—PAUL.

CINCINNATI:
PUBLISHED BY E. SHEPARD,
COLUMBIA STREET.
SOLD BY S. W. LEONARD, LOUISVILLE, AND
A. D. FILLMORE, CINCINNATI.
1849.

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BY SILAS W. LEONARD,
In the Clerk's office of the District Court of Kentucky.

CINCINNATI:
STEREOTYPED AND PRINTED BY
E. SHEPARD,
Columbia Street.

2005
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PREFACE.

Of late years, the controversy between Christians and that sect of unbelievers styled Universalists, has been carried on with considerable spirit and violence: so much so, that many oral discussions have been held among the people, and divers volumes, on both sides, have been published. And, while some of both parties are still harnessed for the war, and ready to make battle at any time, some good people have expressed the opinion that too much importance has been given to the subject—greatly more, indeed, than its merits demand, or than the public require. The opinion, possibly, may be well founded, but it is certain, in a general view, that those who entertain it, have paid but partial attention to the subject of Universalism, and are unacquainted with the art and tact with which its advocates attempt to sustain it. My own opinion is, that too much care cannot be bestowed in this direction, in order to guard the faithful and weak by all the best means in our power. The human mind is so constituted, that it cannot believe an absurdity, however venerable from age, or however popular from superstition; and, being well convinced that the religion of Universalists is supremely absurd, it is at once honorable and consistent in me to make that absurdity appear, by the feeble means in my possession. If an apology be needed, such it is, for the publication of another volume on the subject of Universalism—some account of which I will now present.

Some time in the autumn of 1847, by what may be regarded as a mere accident, my attention was called afresh to a consideration of some of the arguments in support of Universalism. Being, at that time, engaged

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in conducting a religious periodical, I determined to say something by way of exposing that (as I believed) unreasonable and unscriptural dogma; which I did. Hence, the appearance of the several pieces on the "God of Universalism," in the "Christian Journal and Union." But, merely for the sake of variety among the pieces on the subject, I was seated one day in order to compose some five or six stanzas; but, when I had finished the number proposed, I found that I was fully out at sea, and that I could not well publish anything without publishing that to which my labors must swell—A BOOK. Having finished one *canto*, the way was opened for another, and so on, till I had finished *twelve*. The theme was fruitful in its way. As for the merits of the whole performance, if there be any, the public at last will speak, but not from the impulses of those whose pride is wounded, or from the dispraise of interested editors and self-appointed critics, who never can see merit anywhere except in themselves, or in those who volunteer to become their echoes. To purchase praise from the secular press, would be an adventure which, however frequently done, would require more brass than I have on cheek or in coffer: and to expect it from those who have APPOINTED THEMSELVES as censors of the literature of religion, in that department where it has been my lot to labor, is a matter which recent indications admonish me is vain. There is, then, but the one way to act in reference to the fate of the little volume now in your hand, reader—to let it go upon what merit it may have in the estimation of the public. I think I can bear the sneers of the ignorant, the contempt of the envious, and the coolness of pretended friends. I do not know that I desire their praise, and certainly I do not very much dread their frowns. I have, indeed, some reason to anticipate the latter; for when, in 1847, seven cantos of the Universaliad were published, they met with an ungracious re-

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ception in certain quarters, where, if read, they might have been of service. It will not be strange, if the whole volume should now come in for a double share of similar opprobrium. Should this be the case, happily the book is armed with a sting, which will be felt in proportion as it is provoked by the critics in question.

The plan of this poem is plain and easily apprehended. A Universalist clergyman, in the main apparently honest and ingenuous, is represented as calling a popular audience around him, and as discoursing to the believers on the several topics of which his system of doctrine is composed. Every difficulty he finds in his way is candidly acknowledged and confessed. He argues, or rather asserts, the case at large, and then puts forth such objections as appear in his way. Thus he goes on, till the end of the eighth canto. In the ninth canto, we regard him more as a writer than a speaker: he here aims to supply such omissions as had been discovered in the preceding cantos. In the tenth, he proceeds to give an account of the several discussions in which, at various times, he had been engaged. He meets a Methodist circuit-rider, Luther Lee. He next meets a Presbyterian divine. Finally, he meets some nameless orator, whom he first saw in the water, baptizing; and by this man he is so terrified, that he flies in much haste to a place of concealment. The eleventh canto is a letter which he writes by way of reprisal, to the man who had so terrified him a short time before, at the water. There are some serious, and some rather comical, things in this canto. The twelfth canto contains the answer of the water-man to said letter, and is also designed to show clearly and fully the practical tendency of the doctrine of Universalism, by the presentation of a list of examples. Such is the plan, and such the substance of the Universaliad.

Respecting the spirit and style of the poem, could I

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be indulged, I would make a remark or two. And here I disguise it not, that I have aimed at a burlesque throughout. I am sensible that Universalists have called it a low and vulgar poem. Others, who ought to know better, have seemed, in a few instances, to coincide in so worthless a judgment. I challenge all men to produce a vulgar or coarse line from it. But, it may be well to observe, that words sometimes seem to contract a stain from the subjects about which we employ them. This is the case with Universalism. It is a blind, headlong, and stupid affair; and while our hero is telling his tale, he must be allowed to do it in his own way, and according to the genius of his own system. This will, and *must*, give an air of levity to sundry of his speeches. Were it otherwise, the poem could not be, as it now is, a transcript, faithful and true, of the features of Universalism. Poetry, in part, is defined as a picture to the life, or that medium through which we see things as they are. And I venture the assertion, that, whenever we see Universalism *as it is*, we see that which is supremely ridiculous—a strange commingling of things grave and ludicrous, solemn and laughable, sacred and profane. I am sensible that it is a nice point to handle so depraved a subject, without being liable to the charge of levity, or even of vulgarity. In operations of this kind, it is necessary not only to use the most delicate forceps, or whatever instrument the contact requires, but to use it in the most skillful manner, lest some of the virus or corruption elicited from the subject defile the person of the operator.

It will be a mistake, in most readers, if they suppose they can understand this poem at once. I find that some of my cherished friends have partially misunderstood it. The unpracticed reader will find much difficulty in reading it, and, perhaps, more still in knowing why certain words were employed in preference to oth-

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ers, or why certain rhymes were adopted which border on the ridiculous. In reference to all which, I would say, I have purposed to do all as you find it—of choice I have used such expressions and rhymes. In my judgment, the burlesque could have been done in no other style so well. The words, the feet, the rhyme, the subject, are all homogeneous, or should be so; and, hence, the reader, if he can enter into the spirit of this poem, will find, if I mistake not, a constant pleasure throughout, at the expense of a doctrine which he will intuitively see is false and impious. May I hope, then, that the reader will not judge hastily, or before a thorough and careful perusal. It is known to the public that I have written much on the subject of Universalism—that I have had many discussions with the principal men on that side in this country—and that I am held in abomination by them on account of my labors in this department: but, if the reader will pardon an apparent egotism (for necessity puts it upon me to speak of myself is this preface), I must give it as my candid judgment, that this poem is the best that I have produced on the subject. I have aimed it as a home-thrust into the vitals of the error; and if I have missed the mark, I am more deceived than I supposed I could be. This remark is made for the purpose of calling public attention to this production. While I think the poem may do great good, I desire it to have a fair trial, by being read by the intelligent.

In the presence of some readers, perhaps, an apology may be due for the singular *measure* adopted in the present case. I confess that a measure more easily read might have been selected, and one by which the author's meaning could have been more readily gathered: but, in that case, two important objects would have been lost—the originality which was supposed to be essential under all the circumstances, and the facility afforded by this

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length of line, and its termination, of saying what wa intended in such a way as would cut with the most ef fective edge. Experience has taught me, that alternat lines, of twelve and eleven syllables, are most happil adapted to the special purposes of the Universaliad, an perhaps, also to satire in general. The first line endin with a short syllable, and the next with a long one, &c. gives wide scope for rhymes, if these be an object, s that any description may be had, or any sentiment ex pressed, at the pleasure of him who is favored by th muses. If, then, the reader will look into this subjec carefully, he will find, it is hoped, no cause of regret o account of the singular measure adopted in the poem be fore him.

Byron once said of himself, "I love rhymes." The are by no means essential to poetry—they are often ob structions and burthens to it: nevertheless, if they ca be used without seeming to be sought, or without ex pressing less or more than the sentiment intended, the become ornaments, and should be used. I confess my self fond of them. They are used, on all occasion throughout the following poem. In some instances the may appear somewhat forced or unnatural—as when word is divided at the end of a line—but in all thos places I sought to have it so, rather than otherwise, fo the sake of the subject then in thought. I am awar that some critics have condemned this practice; but maintain that it is justifiable at certain times. Far th greatest number of the critics have neither better tast nor judgment than the authors they affect to revie It is sometimes the case, that one man elevates himsel into a judge or censor of the productions of all othe men; and, unhappily, it is not unfrequently the cas that a whole community gives up to him both conscien and judgment; while, at the same time, he may be n ther poet nor philosopher—may not be as deserving

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over error, and may righteousness prevail over ignorance and superstition!

Respecting the "LECTURES ON UNIVERSALISM," that follow, and are bound with, this volume, it may be well to remark: they were published periodically in the years 1843 and 1844, all except the eighth Lecture in this series, which was published in 1847, in the "Christian Journal and Union." The whole is now revised and corrected, and submitted to the candid and enlightened public. ARTHUR CRIHFIELD.

Covington, Ky., July, 1849.

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THE

UNIVERSALIAD.

CANTO I.

"I OWN there are difficult things, and can't fix 'em,
And partialist writers have made them full strong—
The best I can do is to jumble and mix 'em,
And then go ahead and proceed with my song."

Canto I, 51.

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THE ARGUMENT.

THE hero of the poem is a Universalist clergyman, who is at once introduced and described. His creed is summarily put down. The means by which he rose to eminence. He findeth occasion to publish his doctrine verbally to the world: he posteth up a hand-bill: he appeareth in the crowd: he taketh his position in a bar-room, before the decanters; commenceth his discourse; defineth his position; entereth into a long detail of hell and damnation; defineth what hell is, in the view of Universalists; giveth an account of his mission to hell; visiteth a ball in those regions; goeth a day's travel further into hell; visiteth the palace of the devil, and is treated kindly; witnesseth a convention of Whigs and Democrats; joineth a wedding party; describeth the banking institutions of hell; beholdeth the internal improvements of the place; attendeth meeting, and preacheth in hell; seeth many physicians and lawyers there, with others; findeth and defineth the fire and worm of hell; describeth the location and boundaries of hell; asserteth the pharmacy of the place, and the therapeutic agents; telleth how it acts as a purgatory; and, having proceeded thus far, he confesseth the difficulties in the way of his doctrine. Unable to satisfy his own mind, he proposeth and attempteth to satisfy others, but plungeth into deeper difficulties, and endeth his speech by saying, that, if salvation be not in one way, it is in another, but is uncertain which.

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THE

UNIVERSALIAD.

CANTO I.

A MAN there once liv'd, but to tell in what nation,
Or when he was born, or his family name,
Is nought to the Muses: 'tis but his vocation
I sing, and commit it forever to fame!
I sing not of monarchs, or tyrants, or heros,
Or dynasties rising, or nations that fall;
I leave tyrants, despots, Caligulas, Neros,
For one humble wight that eclipseth them all.

II.

He is not a trav'ler, like famous Don Juan,
Or knight, like Don Quixotte, to Dulcinea sworn,
Or musing Childe Harold; in short, he 's a new one,
And runs a new race since the day he was born.
A man of one thought, of one single idea,
That darkness is light, good is evil, short long,
The present is future, sweet bitter—must be a
Fit subject to live in the annals of song.

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III.

His one lone conception was purely religious,
  His creed was his own, and one article in 't,
His knowledge was lean, but his zeal was prodigious,
  Of brass he'd enough for the government mint.
What nation he left when he came to Columbia,
  Or whence came his creed, virtuosos may tell;
It sprang, if we credit the archives of some, by a
  Dark postern of earth which connecteth with hell.

IV.

But that soundeth harsh, in the ear of good breeding,
  And charity, hearing it, taketh offense:
The way his creed came, to the best of my reading,
  Is this—'tis the absence of all common sense:
For, who can imagine that man of a sane mind,
  Who fancies the Scriptures do plainly express
That sinners are saved without faith? 'Tis a vain mind
  If not indeed mad—and can scarcely be less.

V.

The Bible 's a book which contains the religion
  Of all pious people—and thus much he knew—
And read it for matter to span out a bridge on,
  Or over hell future, to keep it from view.
Besides, oft he read in the "Star" and the "Trumpet,"*
  To gather their spirit and drink of their wit—
To learn what is orthodox, and how to thump it,
  And bite at good men so as not to be bit.

* Universalist periodicals.

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VI.

The man was industrious in riding to peddle,
To buyers more simple and vain than himself,
The fabrics on hand, or to wrangle and meddle
With other men's creeds; but he did it for pelf:
For, tho' he believ'd all are on the sure highway
That leadeth to glory, without any doubt, [way,"
He sputter'd and froth'd, crying, "Friends, O come my
To joust their opinions, and scatter them out.

VII.

If any he found of the orthodox lukewarm,
Or under the censure of elders in charge,
He'd belch like a bellows, or rather would puke warm,
The bile of dissension, and fling it at large.
And thus, from the several orthodox parties,
He gather'd backsliders, and form'd them a clan,
Then, triumphing, uttered, "Come on, now, my hearties,
The rear of the army, henceforth, is the van!

VIII.

"Why may they not heav'nward, the drunkard and [blackguard,
Drive on at full speed till they come to the boon—
Like men who, in stages and rail-cars, ride backward,
And go just as fast, and get home just as soon?
Our fate is a rail-way; but what we call votives,
As faith, hope, and love, are in destiny vain,
For hell and damnation are life's locomotives,
That press on the track and that draw on the train.

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IX.

"I've seen, on the steam-boat or rail-car, the trav'ler
Not only sit backward, but, riding, walk back,
And yet go ahead, maugre reas'ner or cav'ler,
Nor miss, by his retrograde motion, the track.
From cars under speed, if men fall, we can't catch 'em;
But, from heaven's car, they can't fall fully out,
For there 's still below them an engine to snatch 'em,
And jerk them along to the end of the route."

X.

'Twas thus he acquired his trade pretty fully
By practicing oft in his own neighborhood,
And rose, by degrees, a redoubtable bully,
And stood up, at last, where his fathers had stood.
'Tis thus with all great men—by little and little
They rise from the darkness and peer into day;
They dig down the mountains, or patiently whittle
The tallest oaks down that obtrude in their way.

XI.

Full often he pray'd that he might opportunely
Find some fit occasion t' unburthen his mind
Before the whole world—and it chanc'd him full soonly,
It came at his call, and may thus be defin'd:
The crowd had assembled to hold an election,
Or put a fifth wheel to the chariot of state;
And when they had done it—or found, by inspection,
What man of their choice was so happy and great—

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XII.

At all streets and corners a poster flam'd like a
  Great show-bill for circus, whose black gothic head
Stood out on the sheet in its fifty-line pica;
  And thus, as for substance, the document read:
"Good news to the world, to the good and the evil!
  Come, come to my meeting to hail the great light!
I'll preach about hell, and will prove that the devil
  Is dying, or dead—and his fun'ral to-night!"

XIII.

The hand-bill produced a prodigious excitement—
  The sober turn'd out from so novel a case,
And all were most anxious to know what the light [meant,
  And fools, for a frolic, throng'd out to the place.
At first there was doubt, and perplex'ty for room
  To hold such a crowd, all intention to hear;
At last a kind landlord cried, "Come to my bar-room—
  A room that is spacious, commodious, and clear."

XIV.

The lawyers and doctors, and dandies, and planters,
  And loafers and spongers—a crowd was of them;
He stood in the bar, just before the decanters,
  And was the bar-keeper *pro re* and *pro tem.*
'Gainst orthodox people he rav'd, and he thump'd 'em,
  For being so torvous and tight in their way;
From off a small box, his *pro tem* ramaumptum,*
  He utter'd what follows, stenographers say:

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* The name of the Mormon pulpit.

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XV.

"Draw near, ye profane, all ye loafers and muckers,
I've something to tell which I've cater'd for you;
Ye murderers, liars, ye thieves and grog-suckers,
Rejoice in the doctrine of 'father Ballou!'
Go on, ye disciples of mammon and whisky,
Go on, or stay back, or do nothing at all;
Your heaven is sure, and will open by this key—
The worst are as safe as saint Peter or Paul!

XVI.

"I tell you, my friends, it is all a delusion
That partialists dream of—a hell that shall come;
No hell is much worse, or a greater confusion,
Than what gurgles out of a bottle of rum.
The Jews' hell went out in the valley of Hinnom,
And, as for the Gentiles, 'tis plain they have none,
Except the small portable one they have in 'em
Whenever they sin—but to feel it is fun!

XVII.

"As much has been said, both of hell and damnation,
By orthodox preachers, who always are wrong,
I'll give you a sketch of my own observation,
And set the thing right at the start of my song:
Well, hell is not rank'd with the primary planets,
Nor yet with the moons, their attendants oblate;
Long since the creation it grew, and began its
Career—not a world nor an age, but a state.

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XVIII.

"But 'tis not a state in the sense of Kentucky,
Virginia, Ohio, Missouri, or Maine,
Nor yet (and for man that provision is lucky)
A state beyond time in the regions of pain.
Hell cleaves to the earth, but our circles and angles,
Our latitude, longitude, set it not forth;
It dwells in all zones, in all countries, and wrangles
And breeds its confusion from south to the north.

XIX.

"In short, it is this one compris'd within that one,
But this one is moral, political that;
This has no dimensions, but that is a flat one,
Described in an atlas, or drawn on a plat.
To be, then, in hell, is to be in Virginia,
Kentucky, Ohio, or old Illinois,
Or Greenland, Borneo, Kamtschatka, or Guinea,
Or wherever sin our affections employs.

XX.

"To be sent to hell need not very much vex us,
Or break down our spirits by wasting despair;
We can pay the debt in Missouri or Texas,
Or go to New England, or stay where we are.
When we swallow hell, hell doth open and swallow
Our spirits, then weldeth her chain to our link:
Two black-snakes once met near their den, in a hollow,
And swallow'd each other and coil'd to a kink.

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XXI.

"But figures and tropes for the present omitting,
As not the best suited to tell what I would,
I charter a diction more simple and fitting
To sing about hell, and to be understood.
We all go to hell by our simple transgressions,
And all guilt is hell, be it found where it may;
Ev'n saints are in hell, till they make their confession
Whenever, as sheep, they have wander'd astray.

XXII.

"The hell that there is, indeed, all there is of it,
I reckon somewhat like an ill, scolding wife,
A tariff on joy, to be paid as a profit
Hereafter, but binds us and damns us for life:
We cannot, in life, get a bill of divorcement,
And still the old termagant plieth her ways;
The writ of ejectment, and act of enforcement,
Will send her adrift at the end of our days.

XXIII.

"Hell, then, is on earth—co-extends with her surface,
Spreads out with her seas, and begirts every clime;
'Tis not high in air, nor below her superfice,
But stays where men stay, and is bounded by time.
Then, if you'd see hell in its ugliest phazes,
To gain such a sight you have nothing to do
But visit the world in its wickedest places,
And hell and the devil will rise to your view.

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XXIV.

"I once went to hell—do you think I was not there?—
And found how the orthodox truths misapply:
For 'tis rather chilly than sultry and hot there—
I've known it to freeze in the month of July! [tains,
And, there, there are plains, there are dells, there are moun-
And groves of sweet sylvan delights all around—
And cascades leap down from perennial fountains,
And laughter and mirth, in most circles, abound.

XXV.

"I went to a ball, and, till then, 'twas a riddle
'Bout weeping, and wailing, and gnashing of teeth;
They do it in hell by a dance to the fiddle—
The dancers, in pairs, intervolv'd like a wreath.
An old toothless negro did finger and thumb it
To fling off the tunes, the delight of the ear;
But, having no teeth, he was fated to gum it,
The which he did gladly, absorbing his cheer.

XXVI.

"But, thinking perchance I had seen but the frontier
Of hell, and that things were much worse further in
(I'd scarce known a pain, or a grumble or grunt here,
Among all the numberless damn'd I had seen),
I mounted a car of destruction, and hied me
Far on toward the center, with speed of the wind,
A summer-day's journey most fully supplied me.
With all that I sought, or desired to find.

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XXVII.

"Whilom, much I fear'd both of hell and the devil,
To see it, or him, was unspeakably loath;
But when with the world I found hell on a level,
I made it my homestead, familiar with both.
I found even Satan not always in malice—
Full often polite is the prince of the air—
For, once on a visit, on ent'ring his palace,
He rose most politely and gave me his chair!

XXVIII.

"In hell they hold balls, and conventions, and parties—
Discourse of religion and high politics,
The science of warfare, and what the best art is
Of public defense, or the tariff to fix.
I've seen Whigs, in hell-fire, convoke their conventions
And pass resolutions in favor of Clay;
And Democrats slyly defeat their intentions,
Or blow them, in clouds of confusion, away.

XXIX.

"They marry in hell: and the happiest wedding
I ever attended, or ever shall find,
Was that of Miss Pindar to Chancellor Hedding,
The chief of his tribe, and the best of his kind.
We fiddl'd, we frolic'd, we play'd and we caper'd,
We drank, we carous'd, we sang ditties of fun,
All night—in the morning we sober'd, and taper'd
The spree to an end with the rise of the sun.

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XXX.

"The people who say so, are hugely mistaken,
  That hell is all dark, without one ray of light:
The citizens sleep, and, refresh'd, they awaken,
  Repair to their labors, and end them at night.
'Tis true, some are sick, others suffer from lewdness,
  And all are perplex'd, more or less with their cares;
But pleasure reigns here, with amusement and shrewdness,
  And merchants still forward and dicker their wares.

XXXI.

"There 's money in hell: and the great institution
  Of banking confesseth its origin here;
Confess to the fact, and it gives a solution
  Of many strange things which in banking appear:
Five dollars of one, by an act legislative,
  Are made, as by magic, for mammon to hold—
Who wrests from th' Almighty the power creative,
  Then nothing is something, and rags turn to gold.

XXXII.

"In hell they've discovered the secret alchymic,
  In hell they have found the philosopher's stone,
And, by it, pervert all creation, or mimic
  Th' Almighty himself, when he lets them alone.
Already the march of their genius is fright'ning,
  And falls little short of invincible gods;
They print by steam engines, make post-boys of light-
  And drive iron horses thro' hell on their roads.

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XXXIII.

"There 's preaching in hell: and the happiest sermon
In all my whole life I deliver'd, was there,
To masses of hell's most intractable vermin,
While present sat Satan, the prince of the air.
The preaching was eloquent, piercing and fervent,
And popular, too, as the devil allow'd;
For, when I had ended, '*Well done, faithful servant,*'
Said he, '*for, all hollow, I'm beat in this crowd!*'

XXXIV.

"In hell are physicians by scores—there are lawyers
Almost to the tune of the causes they plead;
The high and the low, the employ'd and employers,
The rich and the poor, and the bond and the freed.
I could sing the rest, but I pray a postponement
Till some fit occasion shall offer by 'nd bye;
All these are in hell to work out their atonement,
And thousands are there who can never tell why.

XXXV.

"While trav'ling in hell, to effect explorations,
Methought for the fire and the worm I would look;
I found them at last, but they need explications
To make them conform and quadrate to the Book;
Hell-fires are extinct when life's natural term dies,
And all condemnation is overpast then;
And then, too, it is, that the undying worm dies,
Which seldom lives longer than three score and ten.

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XXXVI.

:hus having said, having laid down my premise,
:now the conclusion is all that you need;
eling unwell of a cold, and the phlegm is
roublesome now, I am loth to proceed:
hooh!—but I must now at last put the case on
stand of debate, notwithstanding my cold,
en in suspicion suppose me a Mason,
deem that a secret which ought to be told.

XXXVII.

'e been in hell and, hence, know all about it,
›rders for knowledge I gladly supply;
s no way to heaven that leads you without it—
ıb thro' it you dive to the glory on high!
'en's geography, hell is located
ind upon bliss—as two kingdoms they join—
e's narrow river they stand separated,
life's feeble thread is the boundary line.

XXXVIII.

.ell is a laver or churn pharmaceutic,
every ingredient to cleanse us is there;
nts most fit in the scheme therapeutic
l the best pow'r of proportions appear:
›uls in their guilt, huddled in for purgation,
›hurn'd up and down, the reward of their sin—
'd round and round in this tub of damnation,
tumbled and mumbled and fumbled till clean.

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XXXIX.

"The ladies in hell are of exquisite muscles—
There fairest belles flutter in finest brocade, [tles—
In corsets compress'd, and hung round with their bus-
In hell both the corset and bustle were made.
Thus punish'd for sin, by the stringence of corset,
The fair dupes of fashion confess their bad taste;
They fight against nature, but aiming to force it,
Damnation coils round them, with hell at the waist.

XL.

"And now having given in brief a true hist'ry
Of matters and things in the regions of hell,
I come to confess what to me is a myst'ry—
That thousands should choose in damnation to dwell.
If here they are suff'ring to make restitution,
Or what they deserve for their debts or their sin,
'Tis strange, that of all that are suff'ring, so few shun
The debt of damnation, but plunge deeper in!

XLI.

"On earth, among men, when the laws are insulted,
The penalty falls in proportionate pain;
And culprits, by judge or by jury once mulcted,
Feel fines, costs and prisons run cross to the grain.
'Tis not so in hell: when a sin is committed,
We neither our money nor liberty lose;
Again we commit it, again 'tis repeated,
The penalty still is the thing that we choose.

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XLII.

"I notic'd in hell, when I went on my mission,
  I notic'd, I say—and I thought it was queer—
The hooks of damnation with numberless fish on,
  Yet those very fishes rejoic'd to be there!
For loving one sin they were damn'd still to love it,
  For practicing two, to rejoice in a third,
And thus on the scale, if to hundreds we move it,
  Damnation slides forward, and ends in—a word.

XLIII.

"There 's much yet to sing of both hell and the devil,
  To ransom the pledge that I gave, I allow,
Of what Satan is, and how rose moral evil,
  And other great themes—but I can't sing them now:
I'll sing them hereafter, but must study some for 't,
  In order with honor to do 't as I would—
Meanwhile, I will dribble a morsel of comfort
  To ev'ry believer that 's here, and conclude.

XLIV.

"Carousals and lech'ries, and rites bacchanalian,
  Lie full in the road to the glory on high;
What comfort is this to the Universalian,
  As truth no more saves him, by faith, than a lie!
Live on, then, in sin—if you will you may quit it—
  But no matter which, your salvation is sure;
In either event you shall not fail to hit it—
  The filthy shall gain it as well as the pure.

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XLV.

"But here let me note, to avoid an objection,
That all will be holy in fullness of time;
And such is the way we dispose of election,
For none go to glory polluted in crime:
But should you in sin all your lifetime continue,
Rejoice in it, sinner—we say it once more,
Should all the dark purpose of sin remain in you,
In life and in death, still your heaven is sure.

XLVI.

"'Twas thus with the wicked who sank in the deluge,
Full long before Noah they entered their rest;
O'er all the wide waters they chanted their hell-fuge,
And, rising to glory, outwitted the best.
And thus, too, Abihu, and Korah, and Dathan,
Sunk up into heaven along with their train,
While such saints as Moses, and David, and Nathan,
Were doom'd, for less sin, in their hells to remain.

XLVII.

"What harvests of glory from Sodom, Gomorrah,
And other vile cities, arose to the Lord,
When blue flames of brimstone and pitch were sent for
Sure means to exalt them up to their reward!
And so at old Salem, all those unbelievers
Who murder'd the Lord and rejected his cause,
False christs and false prophets, and all those deceiver
Were shipp'd off to heaven, and gain'd its applause

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XLVIII.

'If such can be sav'd, what 's the use of despairing
Of all fornicators and murderers here?
f old brother Judas in glory is sharing
Its bliss, what have other and worse men to fear?
Tis true, by a slip-knot, he made the adventure,
While out gush'd his bowels thro' pressure of sin;
But that was the way he took up his indenture,
And now is as free as the best could have been.

XLIX.

You need not have faith here, or any repentance,
You 'll do well without them the moment you die;
The same are the glories of all that are sent hence,
Believing or infidel, good, bad—and why?
Iod over your graves will erect his great windlass,
And send down to you the firm tug of his pow'r,
And wind you to glory, when no one shall find less
Than heaven immortal in less than an hour!

L.

Some doubt broodeth over the case of the spirit,
When death hath dismiss'd it to regions unknown—
f straight it departs its reward to inherit,
Or sleepeth in death till the trumpet is blown:
For if, as I've sung, it has gone to perfection,
And dazzles in light in the regions of bliss,
Iow then can I fix it, that the resurrection
Will purge those for that world who miss'd it in this?

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LI.

"I own these are difficult things, and can't fix 'em,
And partialist writers have made them full strong—
The best I can do is to jumble and mix 'em,
And then go ahead and proceed with my song.
If the resurrection, to souls out of bodies
In guilt, is appointed to purge them from sin,
Then hell is post mortem at last—and how odd is
Th' unflinching dilemma I find myself in!

LII.

"But yet, after all, should this latter fact happen,
That those corrupt dead are not purified yet,
You must not suppose that our scheme has a gap in,
And then, like the partialists, grumble and fret:
No, no! if at death, or the moment they drop in
The grave, they are not purified from their sin,
In the resurrection they 'll rise up and pop in-
To heaven, all sanctified, holy and clean.

LIII.

"And now, my dear friends, every sister and brother,
'Tis one of these two ways most surely, I know;
If 'tis not in one way, why then 'tis in t' other—
By one or the other to glory we'll go!
We'll now be dismissed: may you honor and cherish
The word of salvation so graciously giv'n;
If not, you shall linger in darkness, and perish,
And die in your sins, and be turn'd into—HEAV'N!"

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THE

UNIVERSALIAD.

CANTO II.

"God made all diseases in making old Adam,
And set them to gnawing the vitals of men:
Then death grinn'd a laugh, for he knew that he had 'em
By laws of their nature, and then—grinn'd again!"

Canto II, 62.

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THE ARGUMENT.

The hero appeareth again in his oratorio; complaineth of the manner in which Universalism hath recently been handled; lamenteth over the cowardice of Universalist clergymen; confesseth how they act when hard pressed by argument; then resumeth his confessions. He telleth how death and hell came among mankind; that, in making Adam out of the dust, every disease was made in, or concreated with, him; that God made death and hell in making Adam and Eve; that, as God made all things, and pronounced them good, the original diseases were good—the devil, as a part of man, was good, and hell was good in its way. While Job expressly denieth afflictions to arise from the ground, our hero opposeth his philosophy to Job's doctrine.

His next argument is deduced from the Garden of Eden, which, with its trees, rivers, &c., he affirmeth to be a figure of Rhetoric. A general description of primitive tropes is here given, and he affirmeth that they were not only much larger originally than now, but that they admitted (a thing not pretended at present) of geographical and geometrical admeasurement. He then defineth the kind of death Adam suffered as the penalty of law, when it appears that the penalty of one sin is the guilt of the same, or of another, or that the penalty of the law and breaking it, are the same thing. He taketh the position that moral evil arose from natural, and that of course Adam and Eve sinned because they became sick—Eve first, because of her greater frailty, and Adam afterward. He exculpateth the devil of all blame for the sin of the world. The audience dismissed.

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THE

UNIVERSALIAD.

CANTO II.

"My saint John, awake," and begone melancholy,
  Said Pope, and his patron awoke on the spot;
So waketh my hero, so flies to shoot folly,
  So flieth to shoot it, alas, but is shot!
Permitting one week his first song to pass over
  (That week he conceiv'd with great labor of brain),
He call'd out his friends by the hand-bill manœuvre,
  And from ramaumptum address'd them again.

LV.

Full muddy the streets, and the air insalubrious,
  The night was all dark as the song to be sung;
That song he dol'd out in a strain most lugubrious,
  But cheerfulness grew with his power of lung.
Be hence, in the annals of song, a new era,
  In conscience, in reason, in God and in man;
Be all things inverted, nor stop for a query
  If good should prove evil!—and thus he began:

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LVI.

"I know that our doctrine, of late, has been handled
In merciless modes, by unmerciful men;
What once was believ'd in, and fondled and dandled,
Is crucified now by the tongue and the pen.
But still it may yet live, and will live yet, if heal'd,
Tho' bad, at the present, the prospect appears,
In spite of Ben Watkins, Ben Franklin, and Crihfield,
Who pluck'd out its eyes and protracted its ears.

LVII.

"How oft, when we thought we had made a firm plexus
Of nerves syllogistic our cause to sustain,
Have these artful men, as on purpose to vex us,
Dissected that plexus and made it all plain!
Sometime I have tho't, if there be a hell extra,
Those men should fall into 't, their sins to atone;
But musing philanthropy, feeling her next ray
Of light, was admonish'd to let them alone.

LVIII.

"Experience hath taught us, the more that we dabble
With other men's creeds, or encounter their pow'rs,
The worse for ourselves; still we grumble and gabble,
For noise is the stay of this system of ours.
When once we are foil'd, and confin'd to a corner,
And find not a crevice through which to creep out,
We raise a loud clamor and laugh, blow a horn or
Brass bugle of lungs, and thus twaddle about.

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LIX.

"Once much we were fam'd for debate and discussion,
And carried the contest all over the land;
We tilted and tournied, and, shouting, could rush on
To carry the strongholds, bright falchion in hand.
But ah! we are fallen from heights where we tower'd—
Our flag all dishonor'd, our glory forgot;
Each preacher is now little else than a coward,
And flies, like the Mex'cans from Taylor and Scott!

LX.

"But I have digress'd—there 's no use in complaining—
We're in for the doctrine, and must make it out:
Some points in dispute and in doubt are remaining,
And these I have something to tell you about.
I'll lay back my scheme upon Adam in Eden,
And draw out a noose for the orthodox trains,
When, doubtless, you'll say I have laid 'em a-bleedin',
Or hung them suspended to dangle in chains.

LXI.

"And, now, the great matters I haste to develop
Will teach you some facts most important to know;
You'll see how it was first, and who set all hell ope,
And gave death commission and kingdom below:
We hold that God made Adam sin in the garden,
Foreknowing the fact and decreeing the fall,
And then would not grant him the least mite of pardon,
But whipt him and flogg'd him for being at all.

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LXII.

"Let partialists tell you that death came by sinning—
'Tis all a delusion, as now I will show;
For death reign'd in man from the very beginning,
And if you should doubt it, read 'father Ballou.'
God made all diseases in making old Adam,
And set them to knawing the vitals of men:
Then death grinn'd a laugh, for he knew that he had 'em
By laws of their nature, and then—grinn'd again!

LXIII.

"When heaven and earth, with her valleys and mountains,
The beasts and the birds, and the tribes of the flood,
And man and the trees, and the min'rals and fountains,
Were made, God in wisdom acknowledg'd them good.
Good cholic, good gout, and most ex'lent sciatic,
Good measles, good gravel, good shortness of breath;
Consumptions were good, with the twinges rheumatic,
Good thousand diseases, the arrows of death!

LXIV.

"As man rose from earth, so from man sprang diseases,
Disease, concreated, is mix'd in the globe;
And dust turn'd to mankind, for so nature pleases,
Breeds trouble, but this is repugnant to Job:
For, suffering the sorrows of humankind double,
He knew whence afflictions were made to abound,
And patiently sung, 'Not from dust is my trouble,
Nor did my afflictions grow out from the ground.'

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LXV.

"'Tis true, at this doctrine the partialists snigger,
And deem that a fable we argue as true,
That Eden itself, with its trees, was a figure,
And figures its rivers meandering through:
If so (and they were so), the soil the man trod on,
Itself, was a figure, and not solid ground;
And so were Assyria, Ethiopia, and Nod on
The east side of Eden for many miles round.

LXVI.

"East, west, north and south, true, are terms geographic,
But may we not fitly adjust them to tropes,
As well as to cities and states, where men traffic,
And mete them by inches as we measure ropes?
The south-western line of a Proserpopea,
The north-eastern sluice of Metonymy's flood,
Or th' east side of Irony, surely would be a
New thought, and as clear and transparent as mud.

LXVII.

"The rhet'ric of our days is dwarfish and runty,
Compared with the old kind that Moses could use;
Our widest of tropes and our longest are bunty,
As measur'd by those of Egyptians or Jews.
A common-siz'd trope, such as Moses would count in
The class of his best, as our fathers can tell,
Could drink up a river, or swallow a mountain,
And then have room left for a kingdom to dwell.

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LXVIII.

"The slave-holder oft would get rid of his negroes,
When they became lazy, or thievish, or dull,
And we would most gladly dismiss a few figures
That hamper our system, of which it is full.
It was a great figure, that garden of Eden,
Where rivers could head and the fountains could flow,
That Adam and Eve could both sleep in and feed in,
And trees of all species could flourish and grow.

LXIX.

"When Adam and Eve were consign'd to the figure
To dress it, a short time they kept it full well;
But it prov'd a dead-fall, held up by a trigger,
And Eve bit the apple, alas, and it fell!
In that day they died, or it was death's beginning,
But death here, we mean, was a deadness in sin;
The penalty was, then, of sin, to keep sinning—
We sin to atone for the sin we are in!

LXX.

"God said to the man, and he said to the woman,
'The day ye transgress most assur'dly ye die!'
And, partialists tell us, on that day he slew man—
But here they 're at fault, and I now tell you why:
The death of the body, we know, did not happen
For many long years after eating the fruit—
The Deity meant, by their *death*, he would clap in
Their souls under moral death, sin, should they do 't.

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LXXI.

"To morally die, is to sin, I confess it,
And Adam's death moral was sin and its shame;
But what 's my dilemma needs no wit to guess it,
The sanction of law and its breach are the same!
Hence, God says to Adam, to Eve, the beginner
Of crime, as she listen'd to hear what he said—
'The moment you sin, Eve, you will be a sinner,
The moment you die, Eve, that moment you 're dead!'

LXXII.

"To eat of the tree which the Lord interdicted,
Was death—moral death—I acknowledge with pain;
The penalty, hence, that for sin was inflicted,
Was naught but for that sin in sin to remain!
For, 'ye shall not *eat*,' means, 'ye shall not die mor'lly,
And hence, if ye die, ye most surely shall die;
If ye sin, ye shall sin, and shall be in sin surely,
The act of transgression the law's penalty!'

LXXIII.

"The way of transgression is hard, saith the proverb,
And sophistry's ways are as hard as of crime—
What meaning of noun is there now, or what of verb,
But such as confoundeth and stulteth my rhyme?
I've labor'd my brain to a woful wool-gath'ring,
Till darkness and mist all its thinking betide;
And strip all I've said of its tinsel and feath'ring,
And then what is left but the sting of my pride!

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LXXIV.

"And now a dread angel his terrors exerted
  To bar all approach to the life-giving tree,
Lest there our dead parents should both be converted
  And live to the Lord, and live happy and free:
For, let me confess, if the death here were moral,
  The life, too, was moral from Adam debarr'd;
So then we 've damnation for ever, and for all,
  Instead of salvation, and that is too hard!

LXXV.

"So now, my dear friends, you will see in a minute,
  Salvation from sin is not what we believe;
Our system has nought of salvation within it,
  As what we deserve we are sure to receive.
For ev'ry transgression and sin God will flog us,
  But gently and mildly we all shall be flogg'd;
He'll chase us and hunt us, and make our sins dog us,
  And yet 'twill be doubtful if we 're flogg'd or dogg'd.

LXXVI.

"Therefore, the salvation that we make our boast in,
  Is not from our sins, or from their punishment,
Nor yet from a hell that the wicked may roast in,
  Nor from any ills of the devil's intent.
We 're sav'd from ourselves, we'll be sav'd from our bod-
  Which God made to die after ling'ring in pain:
Such is our salvation, and such, too, our God is—
  He 'll make us immortal when he makes again.

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LXXVII.

"Divines have long sought the original evil,
  To know how and whence the malignity came—
And mostly imagine it came from the devil,
  And now on the devil they saddle the blame:
But we, in this case, as the counsel for plaintiff,
  Do meet the indictment, and negate the crime;
He 's no more to blame than the holiest saint, if
  I prove that he did not exist at the time.

LXXVIII.

"The truth lieth here: the first evil was nat'ral,
  As head-ache, or tooth-ache, or ague, or gout,
And sin incidental, or merely collat'ral,
  The stream to the fountain to carry it out.
Hence, for the *first* sin, we must look to the female,
  Because her frail body must soonest be sick;
We afterward find moral evil in the male,
  When pierc'd, by some pungent disease, to the quick.

LXXIX.

"The devil no longer, then, shall be put under
  A fault that existed before he began;
'Tis partialist folly—an orthodox blunder—
  There can be no devil on earth besides man.
What devil there is, God design'd him and fix'd him
  A parcel and part of the first human pair,
And into their vitals ingrain'd him and mix'd him,
  And made him the prince of the power of air.

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LXXX.

"But there are great themes for the present laid over
  Till this night a week, when I'll sing them to you—
Meanwhile I will study devoutly to cover
  Our most peccant parts, and read 'father Ballou.'
We 'll now be dismiss'd: may you honor and cherish
  The word of salvation so graciously giv'n;
If not, ye shall linger in darkness, and perish,
  And die in your sins, and be turn'd into—HEAV'N!"

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THE

UNIVERSALIAD.

CANTO III.

"But here I am balk'd at God's will's operation,
And cannot conceive what it once was about;
For if it must now banish sin from creation,
'Tis strange that it did not at first keep it out."

Canto III, 92.

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THE ARGUMENT.

Our hero continueth to harangue from the oratorio: he draweth the distinction between guilt and sin; God will by no means clear the guilty, yet he cleareth all sinners who are saved. He attempteth to reconcile this contradiction, but makes it worse than before. *No* means and *some* means amplified. Pardon introduced: its value in religion, according to his doctrine. The God of Universalism defined, and proved to be the devil. What would be the consequence if men followed the example of the Universalist God.

Our hero confesseth other difficulties: he sees no value in Christ, if sinners suffer all they deserve. But he pleadeth that the will of God will be done—that sin will be driven out of the world by it; and yet he is at a loss to know why that will let it in. He confesseth there is no salvation from sin, and that Universalists are all unbelievers, as they make but little importance of faith. He here telleth a part of his experience; encounters a Dutchman, who adviseth him to go home, and then giveth an account of other adventures. A new optical instrument introduced; its uses and powers. Why Universalism is embraced by certain clergy. Some account of human nature here given; it is shown how men take poison from themselves, and then are damned for being as they were made. God's sovereignty asserted—that he has a right to give life in order to kill, if he pleases.

The canto endeth by our hero's asking an oblation, in money, for his labors, and his promise that he will continue his song. The benediction.

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THE

UNIVERSALIAD.

CANTO III.

"O Muse! now descend, or ascend, as the case is,
And breathe inspiration to one that 's in doubt—
'Tis nothing to me what thy name or thy place is,
I'm whelm'd in confusion, nor wish to get out!
O grant to me words that may rattle and jingle,
And glitter distinctions unknown till this day,
That things never mix'd I may tangle and mingle"—
And thus having said, he continued to say:

LXXXII.

"My friends, I do feel that I'd gladly say something
Still further exponent of what we believe,
Lest you may conclude that our faith is a dumb thing
And fitted the verdant and soft to deceive.
We say of the guilty, God never will clear 'em,
Tho' oft he forgiveth and maketh men clean;
Some way into heaven he'll lead 'em or steer 'em
Unclear'd of their *guilt*, but all clear'd of their *sin*.

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LXXXIII.

"The Scriptures say, Moses assuredly so means
When th' name of Jehovah he publish'd abroad;
And these are his words—"The Almighty by no means
The guilty will clear," not by faith or by blood:
And yet we maintain that all those who were guilty
On earth, do by *some means* go up to the skies;
But, if hence our night-shade grows limber and wilty,
The fools cannot see, and who cares for the wise!

LXXXIV.

"There 's no contradiction in this, that is certain,
Tho' partialist writers affirm that there is
(They always are putting their garrulous dirt in
Whatever we say of salvation and bliss);
For, when I affirm that God granteth a pardon
To such as have suffer'd the sentence of law,
There 's no contradiction—it only bears hard on
The fact that the pardon is worth not a straw.

LXXXV.

"*No means* shall be us'd for the guilty's purgation,
And hence all their punishment falls out of place;
And far worse than nothing is all their damnation,
And shadows of shades are both pardon and grace.
Our god, after all, is a merciless tyrant,
He addeth insult to our hapless estate;
And Satan himself, if he stood an aspirant
To godhead, would find ample scope for his hate.

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LXXXVI.

hers on earth, if they ap'd the example
at we call God as he deals with mankind,
e worse than savage, and brutally trample
rcy in dust, and leave ruin behind.
' transgression and slight peccadillo,
tics, or servants, or children might do,
ush to the birch, or the hick'ry, or willow, [blue.
ourge them, and pommel their flesh black and

LXXXVII.

ctrine of pardon we pledge to this statement,
ll we deserve of chastisement shall fall
ere pardon, without an abatement—
is, I confess, is no pardon at all.
ice, in our god, there 's no mercy or goodness,
ssion or justice, his reign to adorn;
de up of darkness, and roughness, and rudeness,
s the old devil, as sure as you 're born!

LXXXVIII.

knew a man, for veracity noted,
said that his horse was full eighteen feet high,
l the by-standers with one accord voted,
must have meant hands, sir, or else, sir, you lie!'
d I say *feet?*' then he mildly entreated;
did,' was the answer attested by three;
hen, if I said *feet*,' the fellow repeated,
' were feet, they are feet, and feet they shall be!'

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LXXXIX.

"'Tis thus I'm perplex'd by the views I inherit,
That here we must suffer in full for our sin,
And pay off the last bitter dregs of demerit—
I've said, and will stand to it thro' thick and thin!
But how it can be so, that Christ's mediation,
To sinners thus suff'ring, can stand for a great,
I know not, I care not; I'll call it salvation—
'Twill do for a word, tho' 'twill not for a thought.

XC.

"If Christ died, a sacrifice suited to mankind,
His will was to save, and his will shall be done;
'Tis good news to all men, that every one can find,
And shall find, a blessing that's promis'd to none:
For should a friend ask what Immanuel died for,
I could not well tell him, tho' sure not for sin—
We must bear our own sins—'twere vain if we tried for
Release, we can't have it—we cannot begin!

XCI.

"Tho' humbled in dust and o'erwhelm'd with contrition,
Tho' penitence heave the deep groan and the sigh,
Tho' faith pleads for mercy, and prayer for remission,
Confession up-turning her tear-streaming eye—
Yet still for the sinner there's no mitigation,
His bonds are of death, cold and stringent, and grim!
We tell the offender, for his consolation,
God pardons his *sin*, but will not pardon *him!*

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XCII.

"I've own'd this already in foregoing stanzas,
  But here I'll repeat it and hold to it still;
To cut down the pillars of heaven with hand-saws,
  Were work sooner done than to frustrate God's will:
But here I am balk'd at this will's operation,
  And cannot conceive what it once was about;
For if it must now banish sin from creation,
  'Tis strange that it did not at first keep it out.

XCIII.

"But all will be sav'd, tho' there be no salvation
  From sin—and there is none, I frankly confess;
But Christ died for all men, of every nation,
  To save them from something, but what I can't guess.
We suffer for sin to the full even measure
  That justice decrees—that is certain and true—
But how, then, in Christ, we can find a great treasure,
  Is more than I know, but—read '*father Ballou.*'

XCIV.

"We have many writers, some poets and scribblers,
  Fault-finders and preachers, who talk by the yard;
But none of this host, not e'en cobblers and dribblers,
  Have paid these grave matters a moment's regard:
Perhaps they can see thro' them better than I do,
  And deem them too foolish, or too ill express'd,
Or some way unworthy to make a reply to,
  And thus let them slip. *See 'the Star in the West.'*

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XCV.

"Our party, 'tis true, in debate always did well
  To prove that the bad are as safe as the good;
But why brand as infidel old brother Kidwell,
  Who stands fair for glory, and always has stood?
If faith, as we hold, that great virtue supernal,
  With that which creates it, the Bible its rule,
Is no way essential to glory eternal,
  We 're *all* unbelievers, or I am a fool.

XCVI.

"If infidels shall, just as sure as believers,
  Have this and the next world, the point we allow,
What loss is sustain'd by deceiv'd or deceivers?
  Most surely none then, and as surely none now.
Then why this ado about faith and opinion?
  Why one with another creed seek to compare?
Why wrangle and quarrel, as if for dominion,
  When all shall obtain it, whatever they are?

XCVII.

"O that I had some one to brace up this matter,
  To prove, from the *Bible*, that faith 's of no use,
Except on the foot-stool where human things clatter,
  And that, even here, it can bring little to 's!
I've tried it myself, but have tried but to fail in 't,
  I fear once again to cut loose from the docks;
The sea is so rough that my bark will not sail in 't,
  Or sail but to founder and split on the rocks.

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XCVIII.

"I sail'd once on reason, a voyage (no fib this),
When young, and the breeze bore me merrily on;
But, veering from Scylla, and I sunk in Charybdis,
And all but the cargo was wreck'd, and is gone:
But that, being volatile, pop'd to the surface,
And floated, dispers'd like a million of corks;
Said I, that 's salvation!—'twas then I saw her face
That smil'd me to glory without faith or works!

XCIX.

"Then going to preach thus I met with a Dutchman,
Who bade me go home and to follow some trade
(The dregs of mankind are prolific of such men)—
And thus in his way the philosopher said:
'Now, if what you preach *be the truth*, my kind neighbor,
We want no more of it—we 're safe by your rule;
But, if '*tis a lie*, you may shorten your labor—
We then do not want it'—and laugh'd like a fool.

C.

"Alas, for I find such wherever I travel
Damnation-salvation to teach and dispense,
Who mix in my food cinders, ashes, and gravel—
For mankind will cling to their plain common sense.
But when we have manag'd, by force of our fixture,
To make a new creature, poor credulous soul!
We leave dang'rous common sense out of the mixture;
Not tithing to weaken, we grapple the whole.

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CI.

"We have in our shop, where we vend Yankee trinkets,
A quaint optic glass, neatly set within bows;
And all who have purchas'd, and us'd it much, think it's
A parcel and part of their physical nose:
And peasants, seen thro' it, appear virtuosos—
All things are inverted, all colors are chang'd;
Not hearing with eyes, or the seeing with noses,
Could show luckless wight any more disarrang'd.

CII.

"In th' reading of law, or of med'cine, or hist'ry,
The glass, hath no use—all without it is plain;
'Twas made for the *Bible*, to wrap it in myst'ry,
To muffle its terrors and render them vain.
Hence death after death with the devil, perdition,
Are figures and shades, or but jokes of the Lord;
While life, peace, and joy, in eternal fruition,
Are faithful and true as the voice of his word.

CIII.

"To tell the whole truth, it is said, shames the devil;
It will, if there be one, beyond any doubt;
Well, the cause of our faith is, we all were so evil
We had to find some scheme to bubble us out.
'And what will reach me,' says our prince of polemics,
'Him also will reach who 's to hell's grunsel hurl'd—
The med'cines that cure all the worst epidemics,
Will heal minor evils all over the world.'

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CIV.

"There 's still something further I gladly would mention,
As touching man's fate and the justice divine:
I've not yet divulg'd my orig'nal intention,
Or only but partially fill'd the design.
Mankind well deserve the damnation they suffer,
The dread bitter product of long broken laws
('Tis well their dark fate is no darker and rougher)—
And now they must pine as blasphemers, because

CV.

"God has our whole nature so mix'd and entangled,
That each from himself moral poison partakes;
Then, poison'd by nature, by justice we 're mangled,
As we mangle serpents because they are snakes.
And hence, after all, there is no great distinction
'Tween virtue and vice, between evil and good;
God works them together, or this one he links on
To that—one is t' other with both understood.

CVI.

"We are what we are, and what God made us; therefore
'Tis justice in him to afflict if he will;
And we have no right to inquire why or wherefore
He first gave us life just in order to kill:
His will is in all things, it never yet miss'd one,
Not even the least, since creation began;
'Tis like a steam engine, whose almighty piston
Drives worlds in their orbits, and angels, and man.

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CVII.

"But here I must finish my rhyming oration—
  I've sung it with mixture of pleasure and pain:
Now give me, my brethren, some fitting oblation,
  In cash, and I'll sing at my leisure again.
We'll now be dismiss'd: may you honor and cherish
  The word of salvation so graciously giv'n;
If not, you shall linger in darkness, and perish,
  And die in your sins, and be turn'd into—HEAV'N!"

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THE

UNIVERSALIAD.

CANTO IV.

"Objections of this kind throng in by the hundred—
Enough, did we weigh them, to make us forget
Our charlatan dogma, now riven and sunder'd—
But, ah, precious bait! we *must* nibble thee yet!"

Canto IV, 121.

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THE ARGUMENT.

Once more in his oratorio, our hero invoketh the powers of quibbling to give him success in inverting the meaning of the Bible. In the first place, he adduceth the promise to Abraham as his grand proof-text, but findeth difficulty from Paul's commentary thereon. He attempteth to explain being *in Christ* and *Christ's*. Isaiah is next introduced, and chapter liii is particularly referred to. But here, again, he findeth difficulties.

The goodness of God is asserted, and the argument arising therefrom is fully stated; but the hero finds that there is a difficulty of great magnitude in the midst of the subject—God being as good now as he will ever be, and yet there is much misery in the world.

The great Universalist theme—the resurrection of the dead as a purifying process—is next introduced; but, as the principal debaters on that side have taken the position that it is not the same body that dies which rises, our hero findeth much difficulty in preserving the identity of his subjects, till he finally confesseth that, according to Universalism, there can be no resurrection at all. He thinks that the blood of atonement may possibly be applied in the resurrection, though it may fail to effect conversion in this life.

He confesseth, finally, that his brethren made the promise of life to the ancient Jews with bad effect, but thinks that Gentiles may have better sense, though he acknowledges the prospect bad. Concluding stanza. The benediction.

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THE

UNIVERSALIAD.

CANTO IV.

"Ye angels of doubt! all ye powers litigious,
Thou genius of carping and quibbling, draw near!
My task is herculean, my danger prodigious!
If e'er there was need, there is need for you here.
My task is the Bible to turn to a rhebus,
Or plain things t' obscure, the forbidding displace:
Come Circe, come Janus, come Ate, come Phœbus—
All deities come that can boss such a case!

CIX.

"And now, anxious friends, let me turn to the Bible,
And make it sustain all the foregoing views—
The task, I confess it, is much like a libel,
However, I'll try it—assist me my Muse!
And first of the promises God made to Abram—
'All kindreds, and nations, and families shall ['em
Be bless'd in his seed'—and these words, if we lab'r
Will prove that salvation pertaineth to all.

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CX.

"For what human creature, I ask it most calmly,
  Belongs to no nation, or kindred, or tribe?
What son or what daughter belongs to no fam'ly?
  Or who can a race without fam'lies describe?
So, then, till the partialists shall find a nation
  Of kin to no tribe in the annals of time,
Our doctrine must stand, universal salvation,
  And orthodox sinners may fret in their crime.

CXI.

"'Tis true, that when Paul, the great Gentile apostle,
  Comments on this promise to old Abraham,
He utters some things which do threaten to jostle
  Our whole superstructure, and prove it a sham.
For, when he defineth the scope of the sentence,
  He pinneth the blessing to faith in the Creed,
And owns them for Christ's who own faith and repent-[ance,
  For, 'if ye are Christ's, ye are Abraham's seed.'

CXII.

"But, then, who are Christ's? Paul most plainly applieth
  The phrase to all such as believe in the Lord—
To him who, by taking his cross, crucifieth
  The flesh and its lust, in obeying the Word.
But still there 's another sense, wider and mystic,
  In which *all* are Christ's, both the good and the ill:
While only a few are his characteristic,
  All others are his, if they will not, or will.

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CXIII.

"We take the apostle the last way, upon sense
Which makes him agree with himself otherwheres,
Tho' partialists charge that the whole is but nonsense—
But that thing is not our concern—it is theirs!
For if we can manage the promise to mumble,
Effacing distinctions the Spirit has made,
We 'll not lack for converts to swallow the jumble,
Nor yet lack for money, the life of our trade.

CXIV.

"Hence, 'if ye are Christ's,' is a phrase just equivalent
To 'all men are Christ's, both the good and the bad;'
Nor has this position the least deadly evil in 't—
Truth always is sane, it is we who are mad.
If any are in Christ, all such are new creatures,
But in him is all the whole race of mankind,
Or all *will be* in him hereafter, with features
Immortal with bliss, purified and refin'd.

CXV.

"This truth is well told by Isaiah, the prophet,
When he had a view of the glories he sung,
Beyond every hell, whether Tart'rus or Tophet,
Live coals from the altar inspiring his tongue.
He sung the Messiah for man a sin-off'ring,
And that, by his stripes, we are heal'd and supplied,
And that he shall see, of his travail and suff'ring,
The redemption of all men, and be satisfied.

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CXVI.

"How can the blest goodness, that reigns in his natu
Be well satisfied while a sinner remains
Unsav'd from his sins, a disconsolate creature,
And sinking still deeper in horrors and pains?
No, no, it can't be! if the sins and transgressions
Of all were on him—if for all he would die—
The import of these and all sim'lar expressions,
Is, all will be sav'd—nor will less satisfy.

CXVII.

"There are, after all, and 'tis candid to own it,
Some difficult things by the same prophet said,
And had he believ'd just as we do, and shown it,
The item in question had never been read:
For, laying the sorrows of Christ the foundation
Or cause of redemption from sins that are past,
He says, 'by his knowledge is justification,'
And this is essential to glory at last.

CXVIII.

"Besides—if God's goodness be such as we view it,
How is it that sorrow and sighing and tears
Have delug'd the world, all around it and through it,
And linger'd and revel'd for six thousand years?
If th' goodness of God and his other perfections
Demand of themselves that all sorrows shall fall,
Why do they occasion these solemn objections,
Or suff'rings and sorrows, how came they at all?

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CXIX.

"If God can be good during all the dark ages
Of earth, and amid her unut'rable throes,
He may remain good, tho' another hell rages,
And longer and deeper its sorrows and woes.
If goodness, benevolence, righteousness, mercy,
Still reign, but men die notwithstanding their reign,
Will all these perfections, tho' perfect, but *per se*,
Prevent harden'd sinners from dying again?

CXX.

"If one sin of one man, as Paul clearly teacheth,
Drew curse on the ground, and on Adam disgrace,
And if, through all nations and ages, it reacheth,
Swift dealing out death to the whole human race—
May not the dark deeds by bold wretches committed,
Entail on themselves all the ruin they dread?
May not sin, the germ of death, poison'd and fitted, [dead?
Then curse them with death tho' they rise from the

CXXI.

"With all these grave maters I've thus been most candid,
And partialists of them may make what we guess;
And, 'mong all the saints Abrahamic, what man did,
Till now, our perplexities frankly confess?
Objections of this kind throng in by the hundred—
Enough, did we weigh them, to make us forget
Our charlatan dogma, now riven and sunder'd—
But, ah, precious bait! we *must* nibble thee yet!

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CXXII.

"We plant our strong batt'ries against hell and wrath [you
Perceive, and the orthodox fiercely rebuke;
We build up our house by a passage from Matthew,
But they knock it down by another from Luke.
And thus I have found, that the deeper I stir the
Great pool of salvation, the clearer it seems,
Thy bliss, resurrection, is writ for the worthy—
If th' unworthy hope it, their hopes are but dreams.

CXXIII.

"But still, like brave men once repuls'd from a rampart
We rally our force to the battle again;
On part of the truth we lay stress, but we jam part
As far into darkness and doubt as we can.
And what if we make both disciple and master
Each other confute in the tale they have told?
Our cause, for this reason, spreads wider and faster,
And the fleece will increase with the flocks of the fold

CXXIV.

"To the resurrection, on former occasions,
Allusion was made, as a laver to purge
From sin, by some inward or outward abrasions,
Or some unknown process not needful to urge:
But now a few thoughts I commit for inspection,
About what the word *resurrection* doth mean—
And while I present them they 'll kill the objection
That it cannot be for remission of sin.

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CXXV.

"That every one rises that under the clod is,
Or will rise hereafter, to utter it plain,
Is truth without figure, but not the same bodies
That liv'd and that died, can be rais'd up again.
In far other bodies we 'll rise up immortal,
But, in foreign bodies, how can we be WE?
And this is a secret I cannot solve, nor tell
How *I* quite another than *I* am to be?

CXXVI.

"The body to be is not that one we die in,
The body to come never liv'd, never died;
God gives us a new one, thro' glory to fly in—
The saints of all ages have thus been supplied.
But then, after all, thunders in the objection,
To which not an answer I'm able to give—
According to us, there is *no resurrection*,
For what means the word but that *dead* men shall *live?*

CXXVII.

"And what, in the hist'ry of men, is a dead man?
And has it been known that the dead ever liv'd?
Then take, as a sample of both, the great Head Man
Of all the creation, who died and reviv'd.
But, did he rise up, as intending to rival
The secrets of God, or reduce them to dross
In some foreign body? it was the revival
Of Jesus, the selfsame who died on the cross.

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CXXVIII.

"'Twas then from the tombs, which the holy books say
Hard-by to Mount Sion, dead bodies arose
And went into Salem, good Daniel, it may be,
With great kings and prophets, 'tis just to suppose
And there they appear'd, the first-fruits of redemptio
To many who saw and their persons confess'd—[tic
They went with their Lord by faith's right of pre-em
To th' Canaan above, and have enter'd their rest.

CXXIX.

"All this readeth plainly, and Paul, most explicit,
Compareth the body to seed that one sows;
If truth were our object, 't would be hard to miss it,
From th' old body planted, the new body grows.
'Tis sown in dishonor, but rises in glory;
In weakness 'tis sown, but it rises in strength;
'Tis nat'ral, corrupt, and is, all the the world o'er, a
Vile body, but rises immortal at length.

CXXX.

"To sum up the whole in a single expression,
'Tis change of the same thing when *hades* we leave—
A change of the BODY, not MIND; and confession
Hereof is grim death to the faith we receive.
Our spirits rise not—if they 're not the identic,
The very same bodies we buried, that rise,
There 's no resurrection at all, and authentic
And true is the orthodox creed we despise!

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CXXXI.

"The subject demands, here, another inflection,
And questions arise which involve the design,
The scope, end or object, of the resurrection—
As, what is it for? the purgation of sin?
It can't be for this, if the bodies be foreign
That we, in the morning of glory, shall wear:
Purgation is either by faith and truth, or in
Our rising from death—but how is it, or where?

CXXXII.

"But here I confess, that whene'er we appeal it
To th' Scriptures of truth, the whole case is so plain
That none can mistake—see how clear they reveal it,
That pardon 's by blood of the Lamb that was slain!
From Genesis onward to John's Revelation,
There 's no laver mention'd to wash away sin,
Except the great Laver of Regeneration,
And faith and obedience, IN THAT, make us clean.

CXXXIII.

"But may not the blood of Messiah's atonement
In the resurrection be truly applied? [meant,
What else with the prophets the great Corner Stone
Sure none, but with us, can its purpose decide.
Are not many facts and truths found by deduction
From other facts truly and carefully taught?
All good constitutions admit of construction,
And why should the Bible facts suffer it not?

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CXXXIV.

"God so lov'd the world that he gave the Messiah,
That all the believers might live evermore;
But, if faith shall fail with some, may he not try a
Device which was never adopted before?
Now, faith is of God, and the Gospel God's power;
Yet if, in some cases, they do not avail,
Should his potence fall in another great shower,
The great resurrection, then it, too, may fail!

CXXXV.

"'Tis wisest and best, then, most safe and most pious,
To walk by the Scriptures, believe and obey, [u
Be wash'd from our sins in the blood that 's bro't nig
Through faith of the heart, and urge on in the way.
If power divine has been known to fail one time,
Or lose upon rebels its object and force,
Perchance it may fail upon us, if we run time
All off in the deeds that become worse and worse.

CXXXVI.

"Ah me! for I find I am all in confusion,
Perplex'd and confounded, and see nothing clear
But vain speculation and cogent delusion—
The truth ever flies me, but ever is near!
And truly I know they read Hebrew and Greek ill,
Who say that our doctrine doth not tend to shame;
Our friends, in the days of the prophet Ezekiel,
Said sinners should live, and we publish the same.

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CXXXVII.

romise of life' that we made in old Jewry
nners, did strengthen their conscience in wrong,
t all the orthodox flew in a fury,
said that we lied, and proclaim'd it in song.*
' on that promise the bad Jews did trample,
kept on in sin from the promise we made,
ntiles in sin imitate the example,
we preach the same thing and perfect the trade?

CXXXVIII.

promise life, and that life be a lesser
life everlasting, and if that be wrong,
life promis'd the Gospel transgressor,
ratio of diff'rence doth forge his bonds strong.
to the sinners, of all grades and classes,
uaranty heav'n, tho' they die all astray,
e them as stubborn and stupid as asses,
hence fit for naught but to baffle and bray.

CXXXIX.

us we proclaim the sublimest curios'ty—
sinners who die in their sins shall find life!
p up our worm in cocoons of verbos'ty,
marshal an army of words to the strife.
nise them hell, too, before they reach glory,
ell is their training, the best to be found;
s, when we 've manag'd to mix up a story,
imple believe, for the simple abound.

* Ezekiel xiii, 22.

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CXL.

"And thus having sung Abraham's *Diatheke*,
That saves, without faith or works, all human kind,
Cry out, every brother, '*Hureka, Hureka!*'
I've found it! and give idle fear to the wind!
We 'll now be dismiss'd: may you honor and cherish
The word of salvation so graciously giv'n;
If not, ye shall linger in darkness, and perish,
And die in your sins, and be turn'd into—HEAV'N!"

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THE

UNIVERSALIAD.

CANTO V.

"When Aaron went into *Sanctissimus Locus*,
He died while he liv'd, but kept ringing his bell;
And thus, by a long-labor'd hard *hocus pocus*,
We get around judgment, damnation, and hell."

Canto V, 152.

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THE ARGUMENT.

THE hero recapitulateth his subjects, and findeth himself committed for other labors. An apostrophe to Music. He resumeth his explication of the Scriptures. Romans viii claimed. 1 Corinthians xv, supposed to favor Universalism; but he findeth many difficulties in this application. He deploreth the amount of labor in reconciling texts on the opposite side. A passage in Heb. ix, "As it is appointed unto men once to die, but after this the judgment," so perplexeth him that he wisheth it out of the Scriptures: however, he maketh the best he can of it, and asserteth that the death here mentioned was the introgression of the Jewish high-priests into the holy of holies once a year.

He introduceth the subject of the origin of moral evil, or sin, and showeth, from the example of a man smitten on the head or shin, that we sometimes commit sin in word by reason of the hurt. A man will sometimes swear when teased and tormented. He next introduceth the subject of endless misery, and pathetically argueth that there can be no such thing in the universe—that men cannot sin enough to merit such a cruel destiny. But, though, with him, endless torments are out of the question, he is not right sure that all will or *must* be saved; he thinketh the incorrigible may be annihilated. He then giveth some advice to the clergy; telleth how to manage new converts—that they must at first be fed on thin and weak diet, and afterward on that which is stronger; and cometh to a conclusion. The usual benediction.

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THE

UNIVERSALIAD.

CANTO V.

"I WHO erst did stand in this great oratorio,
And patiently sung for the weal of mankind,
The more that I sing, feel of singing, the more I owe
To all the dear people t' enlighten their mind.
I know they can't miss of the glory eternal,
But lest they should miss of earth's happiest days,
And lest, too, I fail of my specie diurnal,
I still strike the cords, and replenish my lays!

CXLII.

"O Music, sweet Music! thou daughter of Juno,
Thou Poesy, sent from celestial abodes, [know,
My heart's warm affection for goddess charms you
And what for the whole generation of gods.
Especially *Fate*, the great god epicurean,
Whose extra-almighty will binds even Jove—
Which will fixeth all things without judge or jury on,
And makes men machines, is the god that I love.

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CXLIII.

"Remember, my friends, I am now on the Scripture,
To turn them aside from their natural course;
I've taken my stand and will hold to my grip sure,
In spite of objections from critical source.
And, dropping the covenant made with good Abram,
I come to the places that fashion our creed,
To grasp 'em and twist 'em, and tangle and tabor 'em,
And press them t' a cause they're unwilling to plead.

CXLIV.

"Next, in all the prophets, Isaiah, Ezekiel,
We find that our great fact at last shall prevail:
Thus all partial systems are weigh'd, *mene tekel*,
And old orthodoxy flies up in the scale.
But, when we come down to the new dispensation,
Truth shines forth upon us a heavenly charm;
No devil, no hell after death, no damnation
Eternal, nor any thing else to alarm.

CLXV.

"What Paul writeth down in the eighth of his Romans,
Creation, I call it the whole human race—
While every one knoweth, or might know, that no man's
Good sense or good learning can make out the case.
When this word occurreth in all other verses,
It meaneth the earth, man's terrestrial abode,
Which shall de deliver'd from bondage of curses,
And made a new earth for the children of God.

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CXLVI.

"But there is a passage in Paul's first Corinthian
Epistle, which sets the whole matter to rest;
It is a rich mine, and has greatly more in 't than
The others, though rich, and is clearest and best.
Paul tells us of Adam, how all men die through him,
And how, through the Second Man, all live again:
Then how, when he calls all the dead to come to him,
Can any be rais'd for destruction and pain.

CXLVII.

"The order of time is what Paul here has given,
And this once confess'd, our position obtains—
That godliness hath not the promise of heaven
More sure than the blackest ungodliness gains.
But this I confess, that the word render'd *order*,
Is *tagma*, and meaneth a cohort or band;
That such is its meaning from center to border
Of th' 'old-fashion'd Bible we lay on the stand.'

CXLVIII.

"I know that my labor is horribly stretch'd out
To reconcile texts on the opposite side;
But still the great doctrine must always be fetch'd out,
And these self-same Scriptures be to it applied:
Which leads me a round of verbose exegeses,
To make it appear that behind is before,
That past means the present, and other such theses
As oft you have heard and shall hear them yet more.

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CXLIX.

"You 'll now bear in mind that, in foregoing cantos,
I prov'd that, for sin, Adam morally died;
And, if that position your clemency grant us,
'Twill be moral death in Corinthians descried.
Whatever the death was of man in the garden,
That death the apostle in argument owns;
If moral, we 're out! and if nat'ral, we 've warr'd on
The partialist host to the breach of our bones!

CL.

"In Hebrews the ninth there occurreth a sentence
That troubles me greatly—I would 't were not there!
I twist it and turn it till broken or bent, hence
My labors look squalid, jejune and unfair:
But still my dear brethren (as when we exhort 'em)
Can see at a glance all we teach them, and more—
They see that the judgment appointed, *post mortem*,
Is not after death, but is always before.

CLI.

"When thus I have sung them a song to my hautboy
The lesser disciples of figures, grown bold,
Can chatter their Greek, saying '*Hoi* and *Anthropoi*,'
And these mean the high-priests in Israel of old!
When Aaron comes out of the holy of holies,
He comes to the judgment to bless the whole band;
And this is the race that we run, and the goal is,
That all will be sav'd, and the doctrine shall stand.

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CLII.

"To sum up the argument in a grand total,
The death here decreed, and of which Paul doth speak,
Is death in a figure, a death sacerdotal,
And prove it we can by a smatter in Greek.
When Aaron went into *sanctissimus locus*,
He died while he liv'd, but kept ringing his bell;
And thus, by a long-labor'd hard *hocus pocus*,
We get around judgment, damnation and hell.

CLIII.

"I've one comfort yet, for the fools are not all dead,
Ten thousand are living to echo my song;
Tho' I am perplex'd, and just ready to fall dead,
They feel not my sorrows, nor know they are long.
Then over the world let me ramble to hail 'em,
And call them to swill like most dutiful swine;
I'll talk like that eloquent linguist of Balaam—
The thoughts are another's, the labor is mine.

CLIV.

"Corinth'ans death nat'ral must hear of, the Hebrews
Death couch'd in a figure to miter-crown'd priest—
And they that distinguish not thus in their debuts,
Can never be great men, will ever be least.
Whenever our work is well woven, 'tis cross'd rich
With woof-bars, while checkers and figures are spread:
We turn, dodge and double, like close-pursued ostrich
In quest of some rubbish to bury its head.

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CLV.

"The partialist preachers have made themselves merry
With what we affirm as the causes of sin;
But this is unmanly in them, and is very
Good proof of their weakness when thus they begin.
'Tis true, we ourselves, when we find good occasions,
Do lampoon and vilify all in our way;
But then it is mean to detect our evasions,
And taunt us when we can find nothing to say.

CLVI.

"We say of all sin, that it sprang from diseases,
Or, what is the same thing, from physical ills;
And had there been no sin to vex or to tease us,
The doctor had still found employ for his pills.
I make my appeal to the hearer's exper'ence—
When he had a blow on his pate or his shin,
He surely was vex'd, perhaps swore, and 'tis clear, hence,
That here nat'ral ill was productive of sin.

CLVII.

"We're not, then, such fools as the orthodox mock-law
Imagines we are, and hence let him take heed!
Damnation itself may grow out of the lock-jaw,
And hell from the cholic, as plants from their seed.
And do we not read, in the Bible, of bad men
Who, press'd with affliction, ill-natur'dly rail
And curse and blaspheme their Creator, like mad-men,
Because he rains on them his fire and his hail?

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CLVIII.

"But, as heretofore I have sung of this matter,
As nothing 's so dull as a double-told tale,
I'll strike up a theme that will pierce, bruise, and batter
The partialists' giant, and shiver his mail.
Their big ugly devil, their hell that is endless,
Their sea of fus'd brimstone all glowing and red,
Where sinners are whelm'd and burnt ever, and friendless
And hopeless, are things too revoltingly bad!

CLIX.

"Just think of a furnace all red-hot and blazing,
A hundred times hotter than smelters employ,
Or founders have known, and eternally raising
Its already fervent heat higher, more high!
And think of the keen pangs, the screaming and crying,
The weeping, the wailing, the gnashing of teeth,
Of wretches suspended in death, but undying,
For ever, and ever, and ever, beneath!

CLX.

"Then ask, if a lifetime of crimes and of errors
Can merit thus much from the hands of the Lord,
Such wasteless, unceasing, fierce anguish and terrors,
Because a few times they rejected his word?
No! sinners may sin just as much as they want to,
Despise and reject all authority giv'n,
And still, after death, they 'll be sure to go on to
(Some stripes in the passage) the glories of heav'n.

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CLXI.

"To say nought of Scripture, what saith to us reason?
Suppose your dear mother to glory should go,
Then look down to hell, that dark temple of treason,
And see a lov'd daughter all welt'ring in wo:
'Twould break her pure heart, and her heaven dismantle,
And spoil all the bliss in the palace of God;
In which case, you see, not philosophy can tell
If heaven or hell be the better abode.

CLXII.

"Of course heaven's bliss hath already much faded,
Its songs interrupted, its holiest mirth;
For sympathy's army hath gone and invaded
The regions of joy with the groanings of earth.
The saints in the skies, looking out from the portals,
Behold their dear kindred in anguish and pains;
Such heart-rending shrieking ascending from mortals
Clothes heaven in sackcloth, and muffles its strains.

CLXIII.

"But tho' endless mis'ry cannot be defended,
It follows by no means that all shall find bliss—
May not the ungodly's existence be ended,
And adequate punishment rest upon this?
Hence, still I am out on a tremulous ocean
Of doubt and conjecture, without chart or log—
Ah, who of a crew can describe the emotion
At sea, without compass and lost in the fog?

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CLXIV.

"*A word to our friends:* you should ever be prudent,
And strive to conceal how our system is made:
The preacher should be an industrious student
To wrest and pervert—for, to wrest is his trade.
Then go and maintain our dear dogma peculiar—
Should any attack it and lay its limbs bare,
Then lie of that man, adding, 'Sir, what a fool you are,'
And that will suffice for a victory there!

CLXV.

"Mankind are afraid of a new strange position,
Nor always believe it, tho' often they wish;
Their powers of smell, taste, or of deglutition,
Will balk at the presence of many a new dish.
And who does not know that the Irish potato
Was poison once tho't, but is us'd without stint?
And so, too, it was with the luscious tomato,
Because people knew not the good that was in 't.

CLXVI.

"The old Pharisees, as good rabbi Ben Hammel,
Excluded the gnats from the grape's precious juice;
But, practic'd awhile, they could swallow a camel—
How much is effected by labor and use!
The people are shocked by our small innovations,
When new tastes or habits we seek to impose;
But, after a while, they will bear the gradations,
Till soon we can lead them about by the nose.

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CLXVII.

"'Tis thus with our doctrine—if men will but smell it,
That smell is a taste in the progress of time:
They 'll swallow, digest it, and argue, and tell it,
And then, ever after, crawl round in their slime.
We feed them at first on our porridge and gruel,
Mix'd up with some spices and form'd to a stew;
And then, if we see they are likely to do well,
We give them the strong meat I've now given you.

CLXVIII.

"But here I must finish my rhyming oration—
I've sung it with mixture of pleasure and pain:
You 'll give me, my brethren, some fitting ovation,
And then I will sing at my leisure again.
We 'll now be dismiss'd: may you honor and cherish
The word of salvation so graciously giv'n;
If not, you shall linger in darkness, and perish,
And die in your sins, and be turn'd into—HEAV'N!"

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THE

UNIVERSALIAD.

CANTO VI.

"O, SIN! thou hast made our condition propitious!
What good to the world is by thee brought about!
Jehovah himself, when to heaven he 'll fish us,
Will get glory by thee he could not without."

Canto VI, 189.

C

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THE ARGUMENT.

After some respite, the hero commenceth his sixth speech from the oratorio. But having found, by perusing the Millennial Harbinger, that the Muses are reported as dead, he uttereth a pathetic lament over their dead bodies. He then resumeth his subject. Finding that the previous parts of the poem had been offensive to his clerical brethren, he justifieth himself in the whole premises. Upon the event of actual war between himself and brethren, he threateneth them severely. He then proceeds with the argument. The office, agency, and importance of sin in the universe. How sin came into the world—it was produced vegetatively in the original human constitution—it was communicated to Eve from the rib of which she was made—and, having worked itself into man, it will work itself out. General view of the utility of sin. Every evil will end in good—all lies in truth. An inquiry as to the comparative importance of virtue and vice; or, which is more essential in the scheme of things. The greater evil men commit, the more the divine grace will abound to destroy it; and those who sin most and sink deepest, will shine brightest and rise highest. As it would be cruel to damn men because they may be tormented with vermin, or by disease, so it would be cruel to damn for sin, a disease inevitable to human nature as God made it. The benediction.

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THE

UNIVERSALIAD.

CANTO VI.

"As when the lone trav'ler who trudgeth pedestrian,
  Stops short in his journey and baiteth at noon;
Or, as when a caravan, moving equestrian,
  Falls out with the sun and falls in with the moon:
So I to my labors would here make a period,
  Here finish my song, and await the *well done;*
And this I would do, did it not appear very odd
  To end a great work when 'tis only begun.

CLXX.

"The Muses are nine, or they were nine till lately;
  Alas, they are slain, and their aid is no more!
O that I had sung when I might have sung sweetly—
  The whole nine in majesty trailing before.
Ah me! they are dead, all dishevell'd their tendrils,
  Their robes all in tatters, unbuckl'd their zones, [rills
Their harps are unstrung, and their nectar-ducts send
  Of sweet inspiration no more to their sons!

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CLXXI.

"Henceforth, college students, professors and pres'dents,
Must look to themselves for the aid they implore—
The Muses are dead, and vacated their res'dence,
And dullness will reign more than dullness before.
Philosophers, editors, critics, and poets,
For no extra impulse hereafter can look;
Excitement is down, and will stay down—and so it 's
Decreed, that each author 'goes on his own hook.'

CLXXII.

"And I go on mine. But thou terrible, stalwart,
And rough iron arm that has slain every Muse,
Ah, who knows thy potence, or who can tell all th'u art
When armed with thy bludgeon to batter and bruise!
O, Cribfield! than fall in thy hands, I had sooner all
The mountains upon me were whelm'd from their base!
Of th' Muses thou kill'st, Campbell preacheth the fun'ral,
Tho' to them unknown and untaught in their ways.*

CLXXIII.

"Here, then, in mid-labor of arduous journey,
I've waited a respite for vigor and tone,
But waiting has made the way thorny and ferny,
And left me all museless to wander alone.
Perhaps, from a habit I 'd already got in
Before the demise of the Parnassades,
I may sing acceptably, although I'm not in
The very best humor to profit and please.

* See Millennial Harbinger for 1848, p. 120.

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CLXXIV.

"I find what was sung in the foregoing canto,
By brethren in orders, is taken amiss;
Yet, what I have sung they are all bound to stan' to—
'Tis true, they all know, then why blame me for this?
I've sung and confess'd our distinguishing dogma,
That men go to heaven without faith or works;
Then why for my honesty torture and flog me,
By robbing the bottles of wrath of their corks?

CLXXV.

"Dear brethren! why will you wax rougher and rougher,
The more and the plainer I sing of our ways?
Is 't pleasure to you that I'm troubled and suffer
Your gall? or is gall but a mode of your grace?
If so, pour it out now, and let it all loose, till
Your bottles are empty and I am redeem'd:
The sting of the adder, or ichor of goose-quill,
Will be real blessings, tho' curses they seem'd.

CLXXVI.

"Then press me and squeeze me, and bind me still tighter;
What more fitting way your affection to show?
The deeper you dip into darkness, the brighter
You 'll shine when the darkness is over below:
And further and better—the more you afflict me,
The better I'll feel when my suff'rings are out;
And when into heaven you 've pommell'd and kick'd me,
I'll thank *you*, my brethren, instead of the gout.

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CLXXVII.

"But there is a point, in all human endurance,
Beyond which 'tis sinful to suffer and bear;
And if at that point you should touch me, ye pure ones,
Ye might go to glory before you're aware!
If things must all tumble and form to that fashion,
What glory to heaven will crown the great day,
When th' asses of Egypt and strong bulls of Bashan
Make battle 'tween music, the bellow and bray!

CLXXVIII.

"If fate (and it may!) to that strait should consign us,
And hatred should stir up her hot crisping coals,
And some kindred spirits around us should join us,
What havoc on earth will be then made of souls!
We rush to the onset in hottest of hell-fire,
While hell proves a funnel, and we its supplies,
So that, just as fast as our fate bids us smell fire,
So fast thro' that funnel of glory we rise!

CLXXIX.

"For, do we not hold that a curse is a blessing,
And, hence, that the more we are curs'd we are blest?
Therefore, if you kill me, my gain 's a no less thing
Than heaven itself, with its glory and rest.
Or, should I kill you, as I might, in this battle,
Your souls would gush out at the point of my sword,
And ramble and feed, as the cleanest of cattle
Do crop the green grass on the hill of the Lord.

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CLXXX.

"'Tis thought to be shameful for brethren to quarrel,
The world deems it so, so the pious all should;
In truth, 'tis not so, as ye know brethren, for all
Our wrongs end in rights, all our evils in good.
And hence, when you blam'd me for making confessions,
Or even told lies in the heat of the war,
They 'll all end in truth, and so, too, will the fresh ones
That blow in the 'Trumpet' or shine in the 'Star.'

CLXXXI.

"Perhaps the best way, after all, to proceed, is
To fling down our arms and let other alone;
You know that exactly I've sung what our creed is—
Then let us be quiet, and let us be one.
And let me proceed! now, no longer be surly,
Ye saints Abrahamic! while now I'm on wing,
O Thomas, O Pingree, O Grosh, and O Gurley,
The last and the least one, for you let me sing!

CLXXXII.

"The world may be reckon'd somewhat like a placid,
Pure barrel of cider, or wine, or of beer;
And sin introduced I compare to the acid
That sets it to work, and that works it out clear.
And who does not know that the cider, or beer, or
The wine, is not good till it thoroughly works?
'Tis then pour'd away, and is sweeter and clearer,
And, bottled, is quiet, nor threatens the corks.

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CLXXXIII.

"So sin, which grew out of man's first constitution,
As some stanzas back hath already been sung,
Hath wrought in this barrel a great revolution,
And rumbled loud thunder in bilge and at bung.
But after a while, by its own effervescence,
'Twill work itself out as it work'd itself in;
So what was a stain on the first human essence,
Will work on itself till it works itself clean.

CLXXXIV.

"'Tis just to imagine some principle, vicious,
In matter of which the man's structure was made,
That lodg'd in the blood, nerves, or brain cinneritious
Or filter'd all through him, from heel to the head.
In part 'twas transferr'd, thro' the rib, to the woman,
The fairest and sweetest of all womankind;
Blest Eve, our dear mother, it found ample room in,
And only the stronger the more 'twas refin'd.

CLXXXV.

"'Twill work itself out howe'er long it has been in,
But when it will do so, not savans can tell;
Yet, if not before, the great work will begin in
The hearts of God's people who suffer in hell.
As hell grew in Adam, the head of creation,
Like oaks from the acorns as time roll'd about,
So man hath hell in him by sheer vegetation—
And, if it grew in him, may not it grow out?

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CLXXXVI.

"Yes, all will be happy, and tranquil, and quiet,
Like ocean unus'd to his habit of storms;
For sin shall have finish'd the good that 's done by it,
For good is done by it in infinite forms:
And then 'twill be seen that all sin and all evil
Were proper and fit in the great scheme of man—
That lies, wars and murders, the world, flesh and devil,
Were fix'd and decreed ere creation began.

CLXXXVII.

"Therefore, it is with us a very grave problem,
Which, virtue or vice, most essential is made;
Our preachers do fear it, since oft it doth hobbl' 'em,
And spoileth, when bungled, a lucrative trade.
But still it is true, and we should not deny it,
That sin to the goodness of God giveth scope;
The more it abounds, so the more abounds by it
God's grace or his goodness, to swallow it up.

CLXXXVIII.

"Of course it will follow that rebels who sin most—
Who most love to sin, and in sinning grow old—
God fullest will fill their capacity inmost,
Press'd down, shook together, with all it will hold.
We 'll rise high to heaven, by how deep we fell in-
To sin, for our depth is the measure of height;
By how far we dwelt out, by so far we 'll dwell in—
By how much our darkness, by so much our light.

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CLXXXIX.

"If so (and it is so), we ought to thank fortune
That sin ever came to the world with its wars,
Or God for his unbending purposes, or tune
Our harps to the praises of fate or our stars.
O, sin! thou hast made our condition propitious!
What good to the world is by thee brought about!
Jehovah himself, when to heaven he 'll fish us,
Will get glory by thee he could not without.

CXC.

"Men oft are tormented by rats, mice, and weasles,
But who thinks of damning for things of that sort?
Or, men, women, children, attack'd of the measles,
Can they be impleaded and mulcted at court?
Nor can we for sin, by the rules of stern justice,
Be any more damn'd than for ague or stone:
Enough for transgressors, enough, saints, for us 'tis
To bear the affliction—to bear it *alone*.

CXCI.

"But why we were made so, and bound under this curse,
That sin from diseases should hatch out and grow—
Some mortal affection in every viscus,
Each bone, nerve, and muscle—is more than I know.
We'll now be dismissed: may you honor and cherish
The word of salvation so graciously giv'n;
If not, you shall linger in darkness, and perish,
And die in your sins, and be turn'd into—HEAV'N!"

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THE

UNIVERSALIAD.

CANTO VII.

"THUS once a mechanic, a mere new beginner,
Wrote this for a sign, that his trade might appear—
'I follow two trades, I'm a turner and spinner,'
And 'all kinds of turning and twisting done here.'"

Canto VII, 208.

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THE ARGUMENT.

As the Muses are supposed to be dead, our hero concludeth that he can sing without them—his muse being the wildness of his subject. He introduceth the subject of the divine foreknowledge, with that of Fate and the double will of the Deity: but he becometh much entangled in these recondite matters. He thinketh that God's will of decree is entitled to more deference than his will of command. Difficulties of the sophist described.

He supposeth that the better way to proceed will be, to take the Bible as it is, translate the difficult places according to the genius of the doctrine, raise a dust, and, if possible, blind the understandings of the hearers. Kneeland's translation introduced and commended. The imprisonment of Kneeland, by the Universalists of Boston.

Next, our hero offereth his dissertation on faith and works. What are good works among Universalists. Piety hath its advantages and rewards in this life. Universalism illustrated by the Grecian races—a difficulty. Fidelity to God no guaranty of eternal life. The meaning of drawing back to perdition, is, the going backward to glory. The meaning of the term *danger*, according to Universalism. Gratitude not necessary to going to heaven, because every thing is fixed, so that we need not thank God for things that had no other way to be. He forgetteth his creed sometimes, and then talks like other men. He promiseth several more cantos, with a book of the whole of them. He concludeth the seventh canto. The usual benediction.

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THE

UNIVERSALIAD.

CANTO VII.

"The Muses are dead!* but there 's one consolation,
Old Pegasus, living, still pants for the course!
The Muses are dead!* but who wants inspiration
That rides on a griffin or flies on a horse?
Who needs inspiration when darkness and wildness,
And tempest and storm, are the themes of his song?
I soar 'bove the regions of dullness and mildness,
Kick home the sharp spur and drive thund'ring along.

CXCIII.

"And now the great scheme of eternal foreknowledge
I open at large on the orthodox host;
The weapon is fearfully bright—it is all edge—
And thousands of slain the keen falchion can boast.
God knows, and he must know, and always has known all
The things and events, since creation began:
All things were decreed, and his wisdom has done all—
The least and the greatest perfecting the plan.

* Millennial Harbinger for 1848, p. 120.

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CXCIV.

"Strike out any link from the chain of creation,
And endless confusion and chaos you 'll find—
The animal link, or the link vegetation,
Or moral, or physical, matter or mind.
What eye, of created perception, can see to
The bounds of a subject so deep, so sublime—
The infinite worth of a gnat or musketoe,
Or wagtail, or tadpole, discussing its slime!

CXCV.

"God foreknew the whole, but how could he forekn
If 't were not first fix'd that he might thus forekn
I own I'm perplex'd, and my stanzas must show it;
And other perplexities, too, they will show!
But all will be sav'd! brethren, see what a plight I
Am in! for the God that we serve is not free:
There must be an attribute superalmighty
That binds even God what he knows to decree!

CXCVI.

"And not only so, but to make him submit to 't,
And fix all events, from invincible gust,
So strong, there is no other way he can get thro' 't
But letting things drive on, as drive on they mus
'Tis foolish to talk, then, of how matters might be,
Or should be, or will be, in thought or in deed;
And you, loving brethren, should never more fight
Till first you have learn'd that the war is decree

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CXCVII.

"*I* know it is said, that when anything happens,
That thing is the index which proves the decrees;
For instance, when thieves of a night enter gap-pens
And run off at once with the mutton and fleece.
But then what disjointeth this whole air-built matter,
Is, God's double will of decree and command—
That often the former opposeth the latter,
And God is divided! can both his wills stand?

CXCVIII.

"'Tis clear as the sun, the decree-will 's the stronger,
The older, and holds the best right to the day;
'Twill last, in the ages of destiny, longer
Than this one of words, for words vanish away:
And men cannot break it—they can break the other,
And do indeed break it, and may when they please,
And yet go to glory without any pother
But death—but they cannot annul the decrees.

CXCIX.

"But why it should be so, that Infinite Wisdom
Should tell us our duty and call *that* his will,
As if he 'd no other and better will—this dumb
But deep thing entangles and worries me still!
He sure cannot mean we must all do our duty,
Or fail of the heaven we knew he has made
For faithful and infidel, white, pure, and sooty—
He means something less than the word he has said.

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CC.

"But here once again I'm perplex'd and entangled—
If one of his sentences mean the reverse
Of what it asserts, all my logic is strangled,
And all my perplexities grow worse and worse!
For, where do I learn all about this decree-will,
If not in the word-will, my troublesome lot?
The word-will is Wisdom; but, can it be, she will
Allow some parts twisted and other parts not?

CCI.

"For instance: suppose I should take up those verses
Which tell of the will that men cannot abuse,
And give them the turn that we give our discourses
Whenever we prove that of faith there 's no use:
This will would, in that case, be just such a will as
Arminians believe and as Methodists hail;
'Twould kill the distinction of wills, and be still as
Far off from the truth as an orthodox tale.

CCII.

"How hard is the fate when in reason one rambles,
And crosses his path in such manners and shapes!
How hard from the fig-tree to pluck galls and brambles!
How hard from the thistle or thorn to pluck grapes!
The Bible, from us, is now fated to go forth
Reversing the meaning of words to mankind;
Hence darkness is light, good is evil, and so forth,
And bitter is sweet, and before is behind!

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CCIII.

ook, as it is, we must take, contemplate it,
lo'gainst its current the best that we can;
er we may, we new-word and translate it,
his we have found an available plan.
this great subject we 've been brought to feel and
ourn the adventure of one of our host;
en he 'd translated the Testament, Kneeland
cooly turn'd atheist, and gave up the ghost.

CCIV.

id by the world, but I know not how true 'tis,
we prosecuted and put him in jail;
only shows what delectable beauties
e in our scheme, one that never can fail:
e declar'd (and he did) there is no God
ature, the heavens, the sea, and the ground,
ver can hinder his coming up to God
once the great trumpet of Michael shall sound.

CCV.

nay we not use brother Kneeland's translation,
it suits us better than that of king James?
at if we worship, not God, but creation,
earthly, sensual, and dev'lish our aims?
h is our system from *coccyx* to *frontis*,
es in the whole race, the worst with the best;
nal salvation that 's given to one, 'tis,
out faith or virtue, bestow'd on the rest.

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CCVI.

"Before I conclude this delectable canto,
Somewhat that oppresseth and jadeth my mind
I wish to deliver as faith, and to hand to
My clerical brethren who preach the same kind.
Well, then, it is this—I have said (*vide passim*),
That faith, as to heaven, can do nothing for 's;
Each sinner goes there, for God wills him and has 'im,
Tho' he believe nothing, or that which is worse.

CCVII.

"But faith is essential, and more, too, than mere faith,
If men, *in this life*, would be happy and pure;
For works, too, are needed: it were indeed queer faith
That crediteth all things, but doth nothing more.
And therefore we labor as though we were fearful
Of falling to hell, or not rising to bliss:
Benevolence prompts us, benevolence careful,
Not careful for that world, but careful for this.

CCVIII.

"Our labor consists, not in prayer or devotion,
So much as in quibbles and quiddles and quirks,
By which to sustain our distinguishing notion
Against opposition; and these are good works.
Thus once a mechanic, a mere new beginner,
Wrote this for a sign, that his trade might appear—
'I follow two trades; I'm a turner and spinner,'
And 'all kinds of turning and twisting done here.'

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CCIX.

'hen Greeks for the laurel contend in the races,
'hey keep themselves tidy, and temp'rate, and cool:
ey know, on agility rests, in those cases,
'he meed of the judge who presides at the goal.
so, as to heaven, not so in religion,
'he sitters and runners, alike, are all crown'd—
still like a statue, or fly like a pigeon,
'he blessing, in either contingence, is found.

CCX.

he Greeks run, says Paul, to obtain a mere bubble,
Nor can, without running, that bubble obtain:
e crown is the end of their labor and trouble,
'he star of their hope, the reward of their pain.
t saints, for a crown of immortal fruition
Do hope, being pure, when their labor is done—
is strange the apostle should make that condition,
When *we* say they 'll get it who run not, or run!

CCXI.

ays Paul to believers, 'Lay up a foundation,
A good and a sure one, for time that shall come,
at you may lay hold of eternal salvation,
Or life everlasting in heaven, your home.'
t we plan an opposite scheme of detergence,
'he sure-built foundation already is laid,
l all are upon 't—such a word as divergence,
r fall to perdition, should never be said.

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CCXII.

"'Tis true, by their money-love, many are strangers
To truth and devotion, and dead in their sin;
All such are *in danger*, but theirs are the dangers
Of that very circumstance which they are in.
The danger of sickness (such always has been it),
To be sick; the danger of death, is to die;
The danger of hell, is to be fully in it—
But how it is so, ask me nothing, or why!

CCXIII.

"If any draw back to the gulf of perdition,
'Tis true in respect to their temporal state:
The further we draw back, our juxta-position
Is trench'd upon heaven by fortune and fate.
The way is as sure, up to heaven and glory,
To those who draw back, as to those who go hence;
The diff'rence between them is slight—rather more a
Distinction of words than distinction of sense.

CCXVI.

"'Be faithful till death,' says the Spirit of Jesus,
'And you I will crown in the kingdom of life'—
But that's a condition ill-suited to please us,
It gives us no scope for sedition and strife.
However, we will have, in spite of this promise,
The blest crown of glory, tho' rebels we die;
For God, bound by fate, can't withhold the crown from us,
We 'll have it, while heaven and earth we defy!

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CCXV.

"Why should we be grateful for favors and mercies,
While all things are fix'd and can't otherwise be?
Why should we be damn'd for seditions and her'sies,
As these are all writ in eternal decree?
And why should we grieve that we are not more holy?
Why mourn for the actions we cannot avoid?
Why pour out our tears over weakness and folly?
Why wish that the past had been better employ'd?

CCXVI.

"Sometimes I forget I'm a full Univers'list,
And find myself blaming the race of mankind,
Especially that black and piratical curs'd list
To all the dark deeds of malignity join'd:
But soon second tho'ts, which are wise, grave and sober,
Do check the impatience and stop the reproof,
And *Fate*, when with questions I pump her and probe her,
Says, 'Child, 'tis *my* kingdom, and stand thou aloof!'

CCXVII.

"You must not suppose I have finish'd these matters—
For sev'ral more cantos the public may look;
I'll tear orthodoxy to patches and tatters,
And print the account in a beautiful book:
Which book shall descend to enlighten the next age,
When sermons now printed and preach'd are forgot—
To show all our people, or any perplex'd sage,
How mankind are sav'd, if they will, or if not.

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CCXVIII.

"But now, lest I weary the reader or hearer,
  My Pegasus sweeps in a curve, as before,
And gently descending, a parachute, nearer
  To earth, sets me off on a block at my door.
We 'll now be dismiss'd: may you honor and cherish
  The word of salvation so graciously giv'n;
If not, you shall linger in darkness, and perish,
  And die in your sins, and be turn'd into—HEAV'N!"

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THE

UNIVERSALIAD.

CANTO VIII.

"We talk of salvation which God giveth gratis,
When sin pays to justice the debts due her rules;
But men of reflection and judgment know that is
Well nigh the same thing as to own ourselves fools."

Canto VIII, 237

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THE ARGUMENT.

After some respite, the hero recommenceth his labors. He recapitulateth. A very perplexing problem introduced—what is salvation, on the scheme of Universalism; or, what men are saved from when they are made to suffer all they deserve for sin. This affair is handled with much caution. Several similitudes introduced to illustrate it. The secret is at last told, and the whole truth confessed. The propitiation of Christ introduced—a thing altogether unnecessary, on the principles of Universalism. Neither saints nor sinners can sin enough to forfeit heaven—all are on the same basis. What effect this doctrine has on the ungodly, when they believe it.

He giveth an incident illustrative of the tendency of his doctrine—a black-leg swears that it is true. Faith defined, and its powers exemplified. The partialist doctrine, it is said, maketh maniacs. The necessity of tact and management in the proclamation of Universalism. Its true nature must be concealed. The devil again introduced and defined. Devils, or demons, were diseases in the time of Christ. A confession touching the way Universalism appears from different angles of observation. Everlasting—its meaning defined and illustrated. Concluding stanza. The benediction.

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THE

UNIVERSALIAD.

CANTO VIII.

"And now, having sipp'd of the pure hippocrene,
Which some may, mistaking, hypocrisy deem,
I'm ready to soar once again. *Nota Bene*:
That all go to glory, is still my great theme.
I'll make, in this canto, such startling excursions
As well may astonish the dull orthodox;
I'll prove by evasions, or else by perversions,
God winds us to glory as we wind our clocks.

CCXX.

"'Tis true, this was done in my very first canto,
But truth, oft repeated, is render'd more plain;
And so with our preaching—we tell every man to
Say over the same thing again and again.
Not so with the orthodox—they are much worse still,
And have such vari'ty the truth can't be found;
While our track is plain as the tread of a horse-mill,
We've nothing to do but to jog round and round.

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CCXXI.

"We do not believe we must fall in a trench ere a
Deliv'rance is offer'd, a pardon and peace:
We suffer our time out in God's penitentiary,
And then are discharg'd by a natur'l release.
And this is the *grace* that prevails in our system—
It *is* grace to suffer as much as we ought;
And men bro't to glory (our scheme never miss'd em),
Are then sav'd from something, but no one knows what.

CCXXII.

"To find what it is, I am so perplex'd that I
Have ply'd every source the great problem to work;
As, first, at the '*Star*,' in the queen Cincinnati,
And then at the '*Advocate*,' Ut'ca, New York:
But none of our papers, nor Thomas nor Skinner,
Nor great one, nor small one, can tell what it means;
That is, what he 's sav'd from who once was a sinner,
But suffer'd the whole he deserv'd for his sins.

CCXXIII.

"Am I sav'd from sin when I've suffer'd the sentence
That justice decrees? it is plain, this be'ng true,
The convict in prison, the moment he went thence,
Was sav'd from that prison by suffering through.
We 're sav'd from our debts, too, by paying them all off,
We 're sav'd from our sins by damnation from God;
The satisfied sentences swell up and fall off,
As leeches fall off when they 're sated with blood.

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CCXXIV.

"And such is the secret our friends will not tell us,
Will not even try, tho' belaber'd and chid:
They form a new lodge of peculiar Odd-fellows,
Who prison the secret and keep it well hid.
So when a mechanic hath made a steam boiler,
He pluggeth all crannies where steam may get out;
So Masons are guarded by deacon and tyler,
That other folks cannot tell what they 're about.

CCXXV.

"Perhaps, if the use of a figure I try for,
I may yet develop the secret at last,
And thus all our views of salvation decipher:
Suppose, on your journey, the road to be pass'd
Were rocky and muddy, uneven and hilly,
And boggy and dark, and with windings perplex'd;
The weather were rainy and windy and chilly,
And you, soul and body, most sadly were vex'd:

CCXXVI.

"Then if, at the end of this wretchedly bad road
That you had trudg'd over by dint of your shins,
A friend in barouche driving by you (who had rode
A better way round to avoid the ravines)
Should take you up with him in beautiful urnlike
And well-fitted cab, snug and safe from the wind,
And glide you along on macadamiz'd turnpike—
He 'd save you, you see, from the bad road behind.

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CXXVII.

"This world is a bad road, as every one knoweth,
'Tis dark, and 'tis crooked, and dang'rous withal;
The wind of adversity oftentimes bloweth,
Not only a breeze, but most frequent a squall:
But when we have suffer'd as much as we ought to,
Along the dark way, and have came to the end
Of what, for our sins, we are sure to be brought to,
Then Christ steppeth in and becometh our friend!

CCXXVIII.

"The secret at last, then, as I understand it,
Is this—there is neither salvation nor Christ
In all that we teach—for mankind we demand it
That they go to glory by physical hoist,
By raising their bodies and making them new ones—
That the resurrection will do the great deed;
But rising delivers us not from the ruins
Of sin; hence 'tis plain that of Christ there 's no need.

CCXXIX.

"The apostle proclaims Christ a propitiation
Thro' faith in his blood, from the dangers of sin;
But that is not true, as a simple narration
Of reasons and facts will bear witness and win.
We cannot be cover'd from sin, or be shielded
From any infliction for sin that is right;
No propitiation can ever be wielded
To screen us from paying the ultimate mite.

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CCXXX.

"What propitiation doth mean, is uncertain,
It may mean a cov'ring, defense, or may not;
It may have no meaning at all, or a curtain
Of doubt may involve it and hide it from tho't.
It surely don't mean that the suff'rings of Jesus,
The stripes that he bore as he hung on the tree,
Can from the punition of evil release us,
Or set us from sin and its punishment free.

CCXXXI.

"Therefore, all the infidels, all the believers,
Are on the same basis, and cannot get off;
And all the deceiv'd ones, and all the deceivers,
Cannot forfeit heaven—they can't sin enough!
Then shout the glad anthem, yea shout it and sing it,
In brothel, in bar-room, at card-table, sing!
Like seed to the fallow we 'll scatter and fling it,
All over the wide world we 'll scatter and fling.

CCXXXII.

"To tell the ungodly they 're now in damnation
Perhaps just as deep as they ever will be,
Draws out the response, 'then we love the location,
We 'd rather be damn'd than sav'd, bondmen than free.
If this be the utmost of hell and perdition,
'Tis easily borne for its pleasure and joy;
And should it e'en prove an eternal deletion,
'Twill not very sadly our powers annoy.'

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CCXXXIII.

"Once, when I had finish'd this kind of a sermon
(I saw that it won with the people full well),
There came, at dismission, a Frenchman or German,
A black-leg, who hated the orthodox hell,
And, grasping my hand with affection, said, 'well, it
Is now made out fairly,' and chuckled upon it,
Then added by oath, 'that 's the way, sir, to tell it,
We all will be sav'd—I'll be d——'d if we don't!'

CXXXIV.

"I felt some asham'd that the fellow should say so
In public, and babble the thing out so loud;
Such doctrines obnoxious we find in our way so
We must, if we can, hold them hid from the crowd:
But still they are true; yet I think we should shape 'em
In more decent language, if that can be found,
Lest brethren novitiate remember and ape 'em,
And run the frail vessel we sail in a-ground.

CCXXXV.

"*A word on belief:* In the Greek it is *pistis*,
And *fides* in Latin, as every one saith
('Tis no way important, however, 'bout this), 'tis
Reliance, or confidence, trusting, or faith.
And faith maketh nothing. Before we believe it
The thing must exist, or we cannot believe:
It never created a gift to receive it,
The thing first existed that we might receive.

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CCXXXVI.

"Hence, some way it is (but the mode *operandi*
Is hidden to me), faith has nothing to do
With glory, not more than the mode *propagandi*
Of all unbelief and impiety too.
And here I would say, as important *addenda*,
If faith 's of no use, then of what use is ours?
If doing be useless, then all our *agenda*
Is vain, and a foolish disbursement of powers.

CCXXXVII.

"We know that the partialist orthodox doctrine
Dementeth poor spirits, whole crowds of day,
And fills the asylums; by scores they are lock'd th'r'in—
But we are moon-stricken the natural way.
We talk of salvation which God giveth gratis,
When sin pays to justice the debts due her rules;
But men of reflection and judgment know that is
Well nigh the same thing as to own ourselves fools.

CCXXXVIII.

"Therefore, we must study at what point our tact is
Most needed—then labor to hold it from view
That there 's no salvation from sin, for the fact is,
Mankind will abandon us unless we do:
But while we can please them with words as of honey,
And put out the fires both of conscience and hell,
They 'll feed us and clothe us, and pour out their money;
And, money! sweet money! we love thee too well.

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CCXXXIX.

"In fact, were it not for the salary given
For preaching the doctrine we argue for now,
The people might headlong all drive on to—*heaven*,
And I would turn farmer and follow the plow.
But men must not muzzle the mouths of the oxen,
Or horses, or *asses*, that tread out the corn;
So we gain a living by leading our flocks on
To where they would go had we never been born!

CCXL.

"The partialists think there 's a huge ugly devil
From mankind distinct, of near infinite pow'r—
The father of lies, and the source of all evil,
That goeth about seeking whom to devour:
But that 's a mistake, and the sheerest of humbug,
As any philosopher knows in a trice;
There 's no devil worse than the love of a rum-jug,
Or gambling, or dancing, or any such vice.

CCXLI.

"When Satan to Christ did present a temptation,
No satan was there as distinct from the Lord;
Christ held a soliloquy, examination
Of self, as saints often are wont to, by word:
'The angels of God,' Satan said, 'shall bear thee up
If from this high temple thy body be thrown;'
That is, Jesus tho't, they will surely bear me up,
'Lest *thy* foot,' that 's *my* foot, 'be dash'd on a sto

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CCXLII.

"And so, too, it was, as our doctrine supposes,
With Michael, th' archangel, as over the grave
He mus'd with himself of the body of Moses,
If he or his tho'ts should the law-giver have:
The contest was fierce between Michael and Michael's
Own tho'ts, dispositions, his feelings and fears;
But when the discussion had travers'd its cycles,
The angel prevail'd, and hence Moses appears.

CCXLIII.

"'Tis thus we dispose, at a dash, in a moment,
Of devil and satan, and sweep our sky clear,
And thank our philosophers for the bestowment
Of truth which dispels superstition and fear.
Those gloomy forebodings no longer absorb us—
Diseases were devils in primitive days;
The prince of the devils was cholera morbus,
Or small-pox, or plague—so philosophy says.

CCXLIV.

"The itch and the measles, or whatever humors
Perplex at the surface, or inwardly fall,
And warts, moles and pimples, and fungi and tumors,
Were scarcely call'd devils in those days at all.
E'en certain diseases much fiercer and sadder,
Were not, by this term, well defin'd, I allow;
For, rheums and the gout, and the stone in the bladder,
Were known by the names that we know them by now.

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CCXLV.

"And hence when he says, that is, when the Messiah
Affirms that the demons expell'd, if he please,
Are SPIRITS, I'm utterly balk'd to tell by a
Philosopher's tact, why he call'd them *disease*.
But he did not speak as a sage or philosopher,
But simply the peasants and vulgar to suit;
Of course what he says we may spread out a gloss over,
And when it means wrong we can put meaning to 't.

CCXLVI.

"Our doctrine appears oft as if it had no face,
And then with as many as old Janus wears;
Sometimes it appears as a mask, or a dough-face
But just what it is it scarce ever appears.
Sometime 'tis a ghost, or a figure, or shadow,
Or, more vapid still, is a shadow of shade;
Now it favors the good, then it lets all the bad owe
An equal hope to it with theirs who 've obey'd.

CCXLVII.

"To-day it announceth eternal salvation
To all, irrespective of character here;
To-morrow it deals universal damnation
To every offender, in spite of his prayer.
It talketh of pardon, but never can show it,
Of mercy, but cruelty stalks in her place;
Of joyful adoption, but none of us know it,
As suff'ring what justice adjudgeth is *grace*.

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CCLXVIII.

"I wish, in conclusion, to say but a few things
That press to be said ere my work I dismiss,
Such as ought to rank among all the queer new things
Put forth from a great oratorio like this.
The word *everlasting* is writ of the wicked
And of their destruction; but still it appears
That he 's not a scholar at all, but a thick-head,
Who says that it means more than two or three years.

CCXLIX.

"If this were the place to go into the Greek and
The Latin and Hebrew, I could demonstrate
Where things everlasting did end; but to seek and
Determine it now by the proof, 'tis too late.
Suffice it to say, when a thing 's everlasting,
And call'd everlasting, e'erlasting it is;
It ever remains an establish'd and fast thing,
As God and his will, and as virtue and bliss

CCL.

"But when we apply it to things dark and stygian,
Things in their own nature compell'd to decrease,
Or are intermittent (it may be quotidian,
Like chills, or the fever), but finally cease:
It then means no more than the term of the fever
That ends with the end of its fuel and pain;
So run clocks and watches for ever and ever,
That is, till they run out the length of their chain.

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CCLI.

"I've sung you this canto whelm'd deep in affliction
Because I perceive our whole system absurd,
A jumble sophistic of self-contradictions
As false and as fatal as Satan's own word.
We'll now be dismiss'd: may you honor and cherish
The word of salvation so graciously giv'n;
If not, you shall linger in darkness, and perish,
And die in your sins, and be turn'd into—HEAV'N

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THE

UNIVERSALIAD.

CANTO IX.

"The Bible runs on in one steadfast direction,
But just in another the preacher runs out;
He takes and perverts it from section to section—
As all preaching 's for, is, to twist it about."

Canto IX, 268.

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THE ARGUMENT.

The hero again recapitulateth his labors and prepareth for another canto. The regular Muses being dead, he useth a poetical horse, by which he is carried into thick clouds and darkness. He prayeth for light, but receiveth none, and will have none but such as may be imparted according to his system. Remarks on prayer. Hell again introduced. Fear of the future a mystery to him. Argument from the love of life and happiness. Phrenological developments of a good Universalist head. He hopeth that the heads of men, hereafter, may be formed with less caution, so as to admit of their believing the doctrine. The force of early education. The Bible ill suited to teach Universalism to the multitude. He complaineth of his difficulties. How hell improveth our moral condition. To the worst men there is no hell at all, as they become past feeling, and of course cannot be punished in conscience—a sad difficulty. This position exemplified by the case of a youth who became an inebriate by slow, but sure, degrees, and finally threw himself away as a sot. How this man once acted at a Universalist meeting in Illinois.

After having thus made sundry confessions, our hero imagineth how he would look were he seen on the canvas; as also how Universalism would seem, were it possible to give its likeness by daguerreotype or otherwise. After some reflections upon the superabounding of grace over sin, he defineth *grace* as the suffering of flagellation. Thanks for such grace. The benediction.

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THE

UNIVERSALIAD.

CANTO IX.

"I WHO, but of late, the great scheme universal
Did sing, and did open the myst'ry full well,
And show'd that, to save all, God needs first to curse all,
And populate heaven by unpeopling hell;
Did see, with surprise, that some things were omitted
Which should have found place ere my labors were o'er,
And when the omission was weigh'd fully, it did
Wake up the whole family Aonian once more—

CCLIII.

"Or would have awak'd them, but for the dire murder
Committed upon all the Muses of late;*
But as they were dead,* not a nymph of 'em stirr'd her;
But Pegasus, saddled, unbridled in state,
Pranc'd out at the impulse, invok'd me to ride him,
Provided I'd yield him the bit and the rein,
Permitted the spur, but refus'd me to guide him—
I mount for aerial adventures again!

* See Millennial Harbinger for 1848, p. 120.

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CCLIV.

"Then off from the sides of Parnassus he started,
In oceans of thought, without bottom or shore,
Or into dark clouds metaphysic he darted,
And lost me in doubt, as he had done before.
And here in the dark, without Muses or music,
I sing at a venture, queer goblins among;
But often, alas, I'm too dizzy or too sick
To charm thee, kind reader, with truth or with song.

CCLV.

"But such as I have in my cloudy adventure,
I'll give as I got it, or give as I get,
And call in at last my outstanding debenture,
And sing myself free of a burdensome debt.
And, O that I could, in the clearness of day-light,
See things as they are, and, thus seeing, could read!
Alas! I'm envelop'd in fog and mist! may light
Flare over the darkness, as now I proceed!

CCLVI.

We 're told that the prayer of the righteous availeth—
When they ask for light, then the light they shall see
But I ask for light, and don't get it! what aileth
God's will in these last days? or what aileth me?
The light that I pray for, I pray in submission
To rules in our system to mankind made known,
And if in that way the Lord grant my petition,
'Tis well, but if not, he can let it alone!

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CCLVII.

"I'd rather have no light at all, than have that kind
  Which shows me the devil and orthodox hell;
I'd sooner have no eyes, like Homer, who sat blind,
  And sing, as he sung, to the lute or the shell.
The light which I pray for, is that which will touch men
  With thoughts that God seldom means just what he says:
We boast, in our ranks, of an army of such men—
  O for their clear heads and their masterly ways!

CCLVIII.

"We pray by an impulse—we 're made in that fashion—
  And what we do pray for must somewhere exist:
We all pray for happiness, for it we dash on,
  Nor can this great end and aim ever be miss'd.
Respecting where 'tis, we are sometimes mistaken,
  Or seek it in vice, where it cannot be found;
But, passing the dark vault of death, we awaken
  And find its fresh fullness for ever abound.

CCLIX.

"If any are harden'd in sin, nor will take it
  According to rules by the Deity given,
'Tis then his good pleasure and power to make it
  Take them as its captives, and waft them to heav'n.
So, then, ev'ry prayer made for life and for glory,
  An answer shall meet maugre all unbelief:
The doctrine we teach in detail is, therefore, a
  Sweet comfort to such as the liar and thief.

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CCLX.

"But we do not comfort the thief and the liar
In stealing and lying, and other such fraud;
Nay, purposing thus, they verge nigher and nigher
The hottest deep hell of the vengeance of God.
Indeed, they are in it already while stealing
And lying, and so forth, tho' great be their glee:
Their worm does not eat out the food of good feeling,
Their fire only burns to the temp'rate degree.

CCLXI.

"'Tis thus, and I take this occasion to show it,
That hell is no very intol'rable place,
Since men may, most truly, be there and not know it,
And think their condition no terrible case.
And sinners in this life most fully are punish'd
For all their demerit, or pay off all bills,
Yet, fearing and dreading the future, they run east
And west, north and south, to avoid coming ills.

CCLXII.

"I said, about prayer, that the thing which we pray for,
Exists somewhere for us, and it we shall share;
But dread of the future I find in my way, for
Why should we so dread if it may not be there?
Perhaps I may solve the most wayward enigma,
By saying the orthodox treat it amiss—
That he 's not a giant at all, but a pigmy,
Who quails from the weight of a burden like this.

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CCLXIII.

"To love life is natur'l, to love pleasure so too,
And hence we are destin'd to life and to joy,
And ills can't befall in the next world we go to,
Though men fear it may, and avoid it, or try.
On this hand, our nature demands things supernal,
Far off in eternity's measureless years;
On that, we 're content to make all things infernal
Pertain to time only, in spite of our fears.

CCLXIV.

"But fear still is felt, for it still clings about us
In spite of the brass of the front we maintain:
Again we assert, but again men will doubt us,
We labor and pant, but we labor in vain.
Perhaps, if we analyzed men to the bottom,
We 'd find their phrenology of the wrong kind,
Deriv'd from the orthodox sires who begot 'em,
Their caution too large, organs too small behind.

CCLXV.

"A head that would make a first-rate Univers'list,
Is well form'd in front for perception and thought,
With rev'rence and caution sunk down to the worst list,
While self-esteem swells out and stands in a knot.
I can't, by the Muse, well describe other organs,
Suffice it to say, they must be something rare,
To make men of straw, to see spectres and gorgons
Where other men see things in truth as they are.

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CCLXVI.

"'Tis hop'd that mankind, in a few generations,
Will have their heads molded in far better shapes;
Some wise ones have tho't that the most polish'd nations
Of men, are the offspring of troglodyte apes.
Be this as it may, the race now is too cautious
To readily drink in the doctrine we hold;
Their fear of the future still threatens to quash us,
Tho' we are so artful, and vulgar, and bold.

CCLXVII.

"So long and so constantly men have been taught that
There is, after death, a dread hell for the damn'd,
Th' impression prevails with most people; but ought that
To be any reason why we should be cramm'd
With so crude a notion? The Bible, I own it,
Is fitted to lead the great mass in that way;
But prying philosophy, when we are shown it,
Has other and quite diff'rent matters to say.

CCLXVIII.

"The hearer perceives that I seem to confess, here,
The Bible ill suits the great mass of mankind;
Well, 'tis even so: hence the preacher puts stress here
And there, as it suits him, his hearers to blind.
The Bible runs on in one stedfast direction;
But just in another the preacher runs out;
He takes and perverts it from section to section—
As all preaching 's for, is, to twist it about.

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CCLXIX.

"I own, had it been the intention of Jesus
To teach universal salvation to man,
The whole could have stood in a few simple theses
As short as an axiom, as pungent and plain.
But now we 've a record of nations and ages,
With promises only to th' good and the pure.
And yet we must make it appear that those pages
Preach bliss to the wicked as soon and as sure!

CCLXX.

"Ah me! who can tell, except those who have tried it,
The throes of a mind in such difficult case!
We first blush for shame, and then lie hard to hide it,
Till lies have case-hardened both conscience and face!
And, having reach'd this point, we call it our sealing
Or right to pervert the whole Book as we please:
Of course we are fix'd in a posture past feeling,
And so settle down in invincible ease.

CCLXXI.

"Just here I approach the aforesaid omission,
To which I alluded a little ago,
Which leads me to stand to a standing position,
In order our singular posture to show:
'The greater the sinner, the greater the sufferer'—
'Tis thus we 've believ'd, sung, and preach'd it, and writ;
We let sin reign o'er us till we 've got enough o' her,
When justice consents to approve and aquit.

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CCLXXII.

"Of th' worst kind of sinners—hell hence must so burn 'em
That not any pleasure in sin they may find;
'Twill scorch 'em, and singe 'em, and frighten, and turn 'em
Away from the evil, and alter their mind.
While such is the theory, what is the practice?
The scheme is revers'd—for the deeper they dive
In hell, as we call it, the more, as the fact is,
They joy to do evil, and choose so to live.

CCLXXIII.

"Had I any shame left on face or in conscience,
I'd give up the doctrine at this fatal point:
I've tried most devoutly to quirk out, but don't see whence
Another evasion can come into joint.
The facts are against me; for sinners find pleasure
And all sorts of fun in the hell we proclaim:
The deeper they plunge there, the less is the measure
Of suff'ring for sin, and the less is their shame.

CCLXXIV.

"For first sins we're handled severely, much rougher
While conscience is tender, or flinchy, or quick,
Than for a whole thousand when she has grown tougher,
And cover'd with scales unpervadably thick.
If then, for a few sins at first, there's sharp dealing,
And we feel less keenly the lower we fall,
When we reach the point which saint Paul calls 'past feeling,'
We're then punish'd *none*, and there's *no* hell at all!

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CCLXXV.

"Our doctrine at last, then, amounts to this, fairly,
The greatest of sinners, because they can't feel,
Escape their punition; while such as sin barely
An instance or two, are consign'd to the de'il!
But, having said thus much, in gen'ral abstractly,
I'll give you an instance, a man turn'd to beast;
The case of a drunkard will prove it exactly,
That punishments lessen as crimes are increas'd.

CCLXXVI.

"I once knew a young man, a good clever fellow,
Well rear'd and religious, who fell in a lurch;
He wept for that sin ('mong the cups he 'd got mellow),
Confess'd it in private, confess'd it in church.
One sin in his conscience did sting like a scorpion,
Till he found relief in confession and prayer;
But soon after, appetite let the same harpy on
His conscience, which stung him the second time there.

CCLXXVII.

"He promis'd and swore to the friends all around him,
That he would refrain and be guilty no more;
Alas, the constrictor had charm'd him and bound him,
And palsied the strength of the oaths that he swore.
Shame linger'd and died, and remorse ceas'd to utter
A word that could pierce, or a warning to frown,
Till day after day he could roll in the gutter,
The fallen-down sign of the grog-shops in town.

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CCLXXVIII.

"Once when I was preaching he stagger'd to hear me,
He hung by the door till he gather'd my cue;
The doctrine so pleas'd him he wish'd to come near me,
And struck for a post at the end of a pew,
There hung and breath'd heavily (there hung old Tucker),
There listen'd, approv'd, but, approving, he bawl'd,
'Make it out, uncle John, or else *I* 'm a gone *sucker*'—
'Twas in Illinois where the folks are so call'd.

CCLXXIX.

"Thus, friends, I have made you some honest confessions,
I've been on both sides of the subjects discuss'd;
By episodes, figures, and sev'ral digressions,
The lines were prolix, but the arguments just.
My purpose throughout was to curse orthodoxy,
But some how or other a blessing came out,
As Balak curs'd Israel by Balaam his proxy,
Who bless'd ere he knew what himself was about.

CCLXXX.

"And now, should I go to an artist and sit for
My likeness, and have it portray'd to the life,
What would the production, when finish'd, be fit for,
But sport to the neighbors, or fright to my wife?
Of faces I'd have full as many as Janus,
Of hearts I'd have none but a shadow or two;
What would seem a head would as void be of brain as
The one on my shoulders, and here brains are few!

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CCLXXXI.

"And if, on the canvas, our scheme he could picture,
'Twould be the chief effort, the triumph of arts,
A wild airy creature beyond grasp or stricture,
A shadow of shade, without body or parts.
Its down would be up, and its past would be future,
Its bones be its blood, its before its behind;
Its bow'ls be its brains, and its lamdoidal suture
Be set in the sacrum, its flesh be its mind.

CCLXXXII.

"When Deity worketh, the work is a great work,
All worthy the power and wisdom divine;
Jehovah all-working, of course cannot hate work,
Or stop till his providence fills his design.
Hence, sinners sunk down to most damnable places
In hell's deepest caverns, demand extra force
To windlass them out—and the hardest of cases
Will grow but the better by what they were worse.

CCLXXXIII.

"Where sin hath prevail'd, and destruction abounded,
There grace more prevaileth and superabounds;
Where chaos hath reign'd with confusion confounded,
Grace reigns, and to God greater glory redounds:
But th' grace that destroys sin is this—men must suffer
Keen sorrow in th' ratio of every offense—
Grace swingeth a scourge which is harder and tougher
Than raw-hide applied to corporeal sense.

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CCLXXXIV.

"Hence, when we thank God for his grace that delivers,
We thank him for stripes well-directed and laid
Till th' spirit doth groan and our very flesh quivers
With twinges that sting us from heel to the head.
We 'll now be dismiss'd: may you honor and cherish
The word of salvation so graciously giv'n;
If not, you shall linger in darkness, and perish,
And die in your sins, and be turn'd into—HEAV'N!"

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THE

UNIVERSALIAD.

CANTO X.

"I CARE not for Moses, or Aaron, or Joshua,
King David, or Solomon, Daniel, or Job;
My sins God is bound by his own will to wash away,
And all other sins of all men on the globe."

Canto X, 319.

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THE ARGUMENT.

As Mr. Campbell, of Bethany, Virginia, had reported the Muses as slaughtered, our hero invoketh *Fate* as his only hope for another canto. He proposeth to give an account of sundry public debates; but first he setteth down the principles of divine forgiveness, and showeth that God maketh sinners run the gantlet in order to adoption. He claimeth great benevolence for Universalists, with whom it is important to have just views of the divine government while on earth.

He then giveth an account of his first discussion with Luther Lee, a celebrated Methodist. The speeches on both sides. The battle described. Our friend is foiled, but he reports victory to the Universalist papers. His next is with a divine of the Presbyterian order, with whom he debates all night: but it is found, in the morning, that the two systems run into, and, as it were, partially swallow, each other. The difficulty described. They are drawn apart by the power of money. Our hero then journeyeth westwardly, and falleth upon a Reformer in the water, and the result is, another discussion: but he is so frighted in the beginning that he flieth from the stage, and reporteth that his horse ran away with him. He fortifieth himself for safety, and then, from the rampart, he blackguardeth the reformer, in the usual way. The Sabbath generally spent in this service.

Finally, the hero abruptly defieth heaven and earth to hinder the destiny he preacheth for man. He calleth upon all the bad to join his song, and concludeth. The benediction.

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THE

UNIVERSALIAD.

CANTO X.

"O FATE! for my theme is so meagre and squalid
  I need all the help inspiration affords;
Were 't made of material tangibly solid,
  I'd ask not for fire, inspiration, or words.
But *Fate*! in this crisis, O do not abandon
  A bard so ill-fated, so curs'd with a theme!
I find not a nook in creation to stand on,
  I'm out on Utopia where all is a dream.

CCLXXXVI.

"Indeed, *Fate*, I fear that with all thy suggestions,
  There must be a failure of what I attempt;
Alas, who is equal to all the hard questions
  From which this, our doctrine, is never exempt?
And what mind is able, by dint of mere reason,
  To turn the whole Bible aside from its course?
For if I adventure with what sense I please on
  Its doctrine, my labors become worse and worse.

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CCLXXXVII.

"But I must put down, in the Universaliad,
Some triumphs of truth o'er the orthodox gangs;
But as these are incidents which I have daily had,
I give but a few of my choicest harangues.
I've had much discussion all over the country
With all sorts of men, and bear many a scar;
Sometimes I am foil'd, but, when jousted from one tree,
I fly to another, and urge on the war.

CCLXXXVIII.

"In more points than one we resemble the red-men,
Ev'n God, on their principles, deals out his grace;
He beats all the living till they are near dead men,
Then shows them the smiles of his fatherly face.
Thus, when they take pris'ners, the savages can't let
Such be of their tribes till they make 'em anew;
Then run 'em and job 'em with sticks in the gantlet,
And switch 'em, and burn 'em, and pommel 'em thro'!

CCLXXXIX.

"We war upon all things, we war upon mankind,
On all sects and parties, like Hector, we dash;
And any small flaw in their creed that we can find,
We pick and we stretch it still wider, for cash:
Yet still we believe them as happy as we are,
As learn'd and as pious, as honest and free—
As sure, too, of heaven, and more sure to be there,
Notstanding our fault-finding cavils, than we.

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CCXC.

"But we are so good, and so kind and benev'lent,
  We wish men to have proper views of God here;
We banish each dogma that carries the devil in 't,
  And make the world see things as we see them, clear.
And hence if mankind won't submit to our super-
  Incumbent fine saddle with blanket beneath,
We'll bur every pad, and the girth, and the crupper,
  And ride them thro' hell till they scarcely can breathe.

CCXCI.

"Intent on my mission, but not knowing too well
  The tactics of war, I set out for a fight—
I issued my challenge to call up a duel,
  And panted for combat with some valiant knight.
I studied devoutly to compound and mix thought,
  T' entangle, perplex my opponent, or goad,
Then drew out my claymore and rush'd, like Don Quixotte,
  Upon the first wind-mill that thwarted my road.

CCXCII.

"To gain an adventure, I had to stand wider
  The country around, an opponent to see;
There met me at last a renown'd circuit-rider—
  I afterward found it was old Luther Lee.
Said I, 'What are you, and by what name is 't given
  To you on this highway to labor and bawl?'
He meekly replied, 'I am going to heaven,
  And by an authority common to all.'

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CCXCIII.

"'To heaven!' said I, while upraising my claymore,
'To heaven you go, eh? I, too, am bound there—
Prepare for my lance!' I had no time to say more,
And struck! but alas, the blow wasted in air! [ing
Then he: 'My dear friend, tell me, tell the strange mean-
Of this, your attack, in the King's open way,
On one who toward heaven is breathing, and leaning
Along to the close of his life's waning day?'

CCXCIV.

"To which I responded: 'One reason I strike you
Is this—you have said you are going to heav'n,
And I say so too; and the next, I don't like you;
The third, I *will* strike you—and so on to sev'n!'
I said, and drew threatning! but he press'd his helmet,
Adjusted his breastplate, and lifted his shield,
Then aim'd a dire blow, but 'twas parried and well met,
When both stood unharm'd face to face, on the field?

CCXCV.

"Then I: 'Knight, I wish not this combat to lengthen,
Or rob waiting justice of aught of thy pain; [en,
But, hark thee! the cause which, by words, I can strength-
Demands that thou hear me still further explain:
You are going to heaven, you say—so am I, too,
But you don't perceive we may go without faith,
And hold that God will have us him to apply to
While living, as Jesus so frequently saith.

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CCXCVI.

"'Now for this offense against reason and grammar,
And all that we hope in the next world of luck,
Into your thick skull some perception I'll hammer'—
I said, and, so saying, drew vengeful and struck!
Alas! for he dodg'd and avoided the misery,
And held to my claymore the boss of his targe,
Then hurl'd a huge rock 'gainst my abdom'nal viscera,
The weight of my head, which is heavy and large.

CCXCVII.

"Then doubling I fell, but I fell not punctillious
Or nice in my fall, for I fell as I did;
I roll'd, and did vomit things acrid and bilious,
With deep pains and rigors that could not be hid.
And while I was lying in this bad condition, [sword,
The brave knight advanc'd, not unsheath'd was his
'Will you have, captive knight,' then he said, 'a physician?'
'Begone!' I replied—and he left at that word.

CCXCVIII.

"Now, when I'd recover'd from this castigation,
I made my dispatch to the '*Trumpet*' and '*Star*,'
Official and special, so that our whole nation
Might hear with delight the results of the war;
And this was my style: 'Sir, the foe, when I met him,
Had choice of the ground, and was arm'd to the chin;
I found that, to take, it behoov'd me to get him
Draw out by a feint, and thus circle him in.

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CCXCIX.

"It work'd like a charm; for, so soon as I'd caught hi
By this master movement, I charg'd, sword in hand,
And weaken'd him greatly, and finally brought him
To sue an armistice, and come to a stand.
We parlied a moment in pithy oration;
But, taking alarm at the sheen of my spear,
He sprang from the field in most wild consternation—
He fled like a coward, and trembled for fear.'

CCC.

"The editor priest, as he sat on his tripod,
Upon this dispatch wrote his oracle thus:
'We learn a debate has just ended at Bipod,
With ev'ry advantage in favor of us.'
Ah me! had he known I was beat to a jelly,
And rated and doubled, and thump'd to a kink—
Had he felt the shock I receiv'd on my belly,*
He 'd learn'd greater candor in writing, I think.

CCCI.

"The adventure next in the line of narration,
Was made with a strict Presbyterian divine,
Who said that God did, ere the date of creation,
Choose some men for glory and others decline.
Then I fought with my creed, and he fought with his ow
While words in a torrent incessantly flow'd;
We charg'd on each other, and prov'd a misprision
Of treason, in each, on the kingdom of God.

* Rom. xvi, 18.

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CCCII.

While he rested much on his learning and college,
And books of divinity long obsolete,
pour'd out the chapter we have on foreknowledge,
Which made him look daggers, and think of defeat.
nd when, spite of fate, my opponent would take up
The ninth of the Romans, and plunge in the dark,
gave him a plenty of Esau and Jacob,
By reading the notes and the comments of Clarke.

CCCIII.

'But there 's no salvation,' said he, 'in your system,
Men ne'er were in *danger*, according to you!'
Nor were the elect!' I replied—and they hiss'd him
Who stood near about—for they saw it was true.
And thus we continue all day and all night, till
Low twelve is now past, and yet neither prevails!
So wild-cats, I'm told, in the wilderness fight till
There 's not a thing left but the tip of their tails!

CCCIV.

As morning had come, and I felt lank and hollow
From fasting, fatigue, and from sitting up late,
So me it occurr'd that the fellow I'd swallow,
That is, his whole system, and end the debate;
But just at the juncture I thought I had got all
Just ready to act, and was looking to see
Which end to begin at, he open'd his throttle
(Vile wretch that he was!), and began swall'wing me!

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CCCV.

"I had but a moment of leisure to take rum,
Or season my breakfast with pepper and salt,
Then caught him, and swallow'd him up to his sacrum,
T' where he 'd swallow'd me—when we came to a halt.
'Alas!' then he cried, 'what a pickle difficil
Is this, to be caught in before human kind!
O, tell it not, brethren! for, if you do, this 'ill
Deal ruin before me, and ruin behind!'

CCCVI.

"While thus we were lying crook'd round in a circle,
And deeply inserted, as sung heretofore,
A man in the crowd question'd thus, 'Can it work ill
To draw them apart by the power of ore?'
So saying, he put down some eagles behind us—
First, some behind him, and then some behind me:
The attraction was gentle, but strong, and disjoin'd us
As quick as a thought, and again we were free.

CCCVII.

"I learn'd, as me thought, by thus op'ning my gall-vents,
That pure Calvinism and that which we teach
Do mix well together, are mutual solvents,
And swallow each other to one-half of each.
I care not again, then, to plan out a process
Of war against that which is so much the same;
I turn my attention and set my proboscis
Another direction, and seek other game.

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CCCVIII.

"I then started west (you 'll remember this stanza),
On sweet Rosinante, and cheer'd him with song,
While paging my steps came my true Sacho Panza,
Astride of his donkey, and higgled along.
Approaching, at last, the majestic Ohio,
We found an adventure unsought and untried,
For, just in the mouth of a creek or a bayou,
Was one dipping others within the clear tide.

CCCIX.

"Said I, 'that 's enough!—we will go to this dipping'—
And down rushing swiftly we trail'd o'er the sand—
'I store for this dipper a merciless whipping,
So soon as he fetches his net to the land!'
And, when we arrived, he had caught all his fishes,
His water-snakes, tadpoles, his muscles and snails,
And had just prepar'd all the good for the dishes,
Consigning the bad to the sharks and the whales.

CCCX.

"'Vain man!' then I said, 'tell me why this election?
Are you wiser, better, than God, Judge of all?
With him, in the future, there 'll be no rejection
Of any, for mankind will come at his call.'
'Why don't they come now?' said this son of the water,
'The call 's as divine as it ever will be'—
''Tis not,' I replied, ''t will be stronger herea'ter,
And stronger it must be, vain man, to save thee!'

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CCCXI.

"I said, and he look'd, he look'd fierce as a savage,
I seldom had seen such a keen piercing eye;
His voice thrill'd upon me, and threaten'd to ravage
My storehouse of thought and destroy it, or try!
He said (shifting round and preparing for action),
'You are, I suppose, one of those windy knights
That traverse the country in quest of detraction,
And glory in broils, and discussions, and fights.

CCCXII.

"'The way you accost me attests your ill-breeding,
A second proof shows from your hip-shotten horse,
A third, and a worse one, appears from your leading
That squire and his donkey along in your course.
I speak not against any thing in creation,
Much less any thing in the semblance of man;
But such mules and satyrs possess a formation
God never intended since nature began.

CCCXIII.

"'I know your descent, you revolting distortion
Of morals, of intellect, conscience and grace;
You ghostly, disjointed, and hell-flung abortion
Of what should have been both a brain and a face!
Your mother was darkness, your father was Satan,
And demons their sisterhood hiss in your ear,
And sin is your meat, which you put for a bait on
The hook of damnation, and now angle here!

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CCCXIV.

one!' As he spoke, hell itself seem'd to open,
l heaven to shut, and I trembled amain!
ght, theretofore, truth itself could not so pen
thoughts in confusion, or addle my brain.
tive I fled, or it was Rosinante
t bore me aloft, or by instinct or fear;
e I pursued till I reach'd a safe shantee,
l Sancho and his cutting dirt in the rear.

CCCXV.

there we entrench'd and made fortification
reast-work and head-work, and built a strong tow'r
d-work and flesh-work, and anti-damnation,
all other works of the same class and pow'r.
hen we had finish'd, I mounted the rampart
taunted the man of the watery trade—
ght, of salvation, 't was rather a damp part,
damp the disciples new born—and I said:

CCCXVI.

man of the waters! O mortal uncommon,
t oceans of thought breed their storms in thy head!
digree tell me! what is thy cognomen?
n whence is thy lore? and what books hast thou read?
ou the great tree of the fable—the bramble
ch e'en a whole forest consented to crown?
t thy pride to be led by a camp-bell
deserts of thought? or in rivers to drown?

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CCCXVII.

"'Tis said of the Catholics, when they want salmon
To fast on in Lent, that great season divine,
They cast in the river a shoulder or gammon,
And then draw it out by a hook and a line:
Thus you, to the fountain of regeneration,
Commit all the trash you can get to confess;
You take them in damn'd, bring them out in salvation—
But, 'tis gammon-salmon full often, I guess.'

CCCXVIII.

"Thus day after day, but especially on Sunday,
I mock'd at the man to create him a hell,
Because I'm persuaded, most surely, that one day
We 'll both meet in heaven, and get along well.
But, till we 're dismiss'd from this dull sphere diurnal,
Where strong passions rule, and where prejudice reigns,
We must stir the dregs of old Tart'rus infernal,
And keep them in motion to quicken our pains.

CCCXIX.

"I care not for Jesus, I care not for Peter,
I care not for Matthew, Mark, Luke, John or Paul;
I care not for God the Creator, or creature
In heaven, or earth, hell, or ocean, or all.
I care not for Moses, or Aaron, or Joshua,
King David, or Solomon, Daniel or Job;
My sins God is bound by his own will to wash away,
And all other sins of all men on the globe.

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CCCXX.

"But *how* he will do it, is none of my business,
Although I essay'd it in foregoing rhymes,
And reason'd so deeply I felt a strange dizziness
Which threaten'd my brain with a demon at times:
This mystical subject I choose to lay over,
And henceforth for ever to let it alone;
We 'll know more about it when death, the great drover,
Shall huddle us onward to regions unknown.

CCCXXI.

"Come, then, all ye murderers, liars, blasphemers,
Ye robbers and pirates, a merciless throng;
Ye hypocrites all, and ye all, filthy dreamers,
Rejoice in my doctrine, and join in my song!
Caligulas, Neros, and ev'ry vile Judas,
Ye parents who murder your daughters and sons,
Ye patricides, matricides, your hope 's as good as
The hope of saint Paul, or saint Peter's, or John's.

CCCXXII.

"I've prov'd this full often in many a discussion,
And seek not again to evince it to you;
But when I had done it, I felt not the blush on
My cheek, tho' I knew the whole thing was untrue!
We 'll now be dismiss'd: may you honor and cherish
The word of salvation so graciously giv'n;
If not, you shall linger in darkness, and perish,
And die in your sins, and be turn'd into—HEAV'N!"

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THE

UNIVERSALIAD

CANTO XI.

"But how can we suffer, while pride is within us,
The shame and confusion which bicker and burn,
When those vile Reformers uncover and skin us,
Without skinning them when it comes to their turn."

Canto XI, 356.

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THE ARGUMENT.

Our hero having fled from the stage of discussion, prepareth to write a letter to his antagonist. A copy of the letter is here recorded. Its contents. Preliminary stanzas, in which he giveth advice to his opponent. The Muses being dead, he apologizeth that this canto will be prose. The letter then commenceth. He asketh from what source the new light of the Reformation is derived. The translation of Campbell, Macknight, and Doddridge, with emendations by Alexander Campbell, introduced. The forth-coming translation and notes of A. Campbell mentioned. Of Commentaries in general. Was there need of a new version of the New Testament? Reformers believe the Bible as they understand it, like others, according to him. A sectarian leader described. A creed defined. How all Christians may be one. No one man can make a creed, nor can a council of men. Saints are like planets in their orbits, each one has his own track Every human creed must be wrong at some point. A difficulty in which the hero findeth himself.

From the translations and commentaries of the Reformation, he descendeth to the hymn-book, and attempteth to prove that there is the same necessity for making and using a prayer-book. This subject ingeniously argued by him, as much, however, to his own discomfiture, as to that of others.

He apologizeth for going out of his way to attack others, from the fact that he can no longer defend his own religious creed. Having himself been turned naked before the world, he trieth to make all others appear so. He confesseth how hard it is to confess error or ignorance, and concludeth the eleveth canto. The benediction.

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THE

UNIVERSALIAD.

CANTO XI.

"Now, when I had finish'd my fortifications,
The moat, and the breastwork, and wide embrazure,
Th' abattis and batt'ries, and circumvallations,
And felt both myself and battalion secure—
I purpos'd a warfare of rigor and stringence
'Gainst him of the waters, to try him again,
That, if I should fail in the aim of sweet vengeance,
I could but at last retrogress to my den.

CCCXXIV.

"And though my chief fame is the fame of a fighter,
As you, gentle hearers, are duly aware,
Yet, having some name as a printer and writer,
I did, first of all, an epistle prepare,
And sent it to Rabbah, the city of waters,*
The stable of camels,† to put under saws
And harrows of iron‡ her sons and her daughters,
Or run them thro' brick-kilns for breach of the laws.

* 2 Sam. xii, 26. † Ezek. xxv, 5. ‡ 2 Sam. xii, 30, 31.

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CCCXXV.

"The Moses aforesaid, who scar'd Rosinante,
And made him run off from the battle his best
(For that 's the true reason I left for the shantee),
Lives here, and to him was the letter address'd.
The letter itself is my happiest poppy,
And all the best things I have sung are in it;
'Twas writ for reprisals, and here is a copy
In words, points, and figures that follow, to wit:

CCCXXVI.

"'My lord!—for in this style all nations have kept tune
With heros, and princes, and nobles, and gods—
My lord! thou descendant of Terra and Neptune,
Thou last mortal lord of the rivers and floods;
When for the first time I resolv'd to address you,
I thought of returning but good for your ill,
And, as we are going to heaven, to bless you
With words only sweet—but I have not the will.

CCCXXVII.

"'We 're made with strong passions, and these oft will rule [us,
And anger will burn when its fuel is dry;
And oft it takes months, or e'en longer, to cool us,
The furnace so hot, and the flame is so high.
But should we indulge for a season our passions,
Will God always damn us for be'ng what we are?
Our appetites claim their appropriate rations,
And feed on what providence justly may spare.

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CCCXXVIII.

"'But yet with this plea I will not buy indulgence
To stand far aside from the plain Christian rules,
Or give to my feelings a wordy divulgence
To deal in the grubbstreet of blackguards and fools:
But as, when we met, you appear'd to despise all
The faith I do hold, all I said, or could do,
I'll now sail with letters of marque and reprisal,
And capture the contraband goods upon you.

CCCXXIX.

"'My lord, I have tried, in the book I have written,
To tell all our doctrine, tho' threaten'd with wrath;
And this I will do till I finish, if bitten
By every vile reptile that crawls in my path!
And you, ere you flung to the breezes your banners,
Should have believ'd fully, and fully obey'd:
Your creed is a good one, but what are your manners?
Alas, how your heart is in debt to your head!

CCCXXX.

"'You ought to be honest and candid as I am,
Confessing your sins and, confessing, reform;
And when your great leaders do stumble, to try 'em
By rules apostolic, defying the storm.
But as such morality seemeth to mar you,
Or is too averse to the sect you define,
My lord, let me now your defects confess for you,
And place them in column just opposite mine.

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CCCXXXI.

"'My best shall be done in the forthcoming stanzas,
And all I shall say I suppose to be true;
I shall assert some things not extravaganzas
That may appear credible even to you.
But leaving the preface I come to the volume,
The prologue gives place to the subjects of verse;
I set down the facts in detail, and will foll'w 'em,
Or trace them along in a regular course.

CCCXXXII.

"'But as a great critic of late did the obit
Of all the nine Muses thro' college disclose,*
Of course the whole public and you must be so bit
As to find this whole canto is nothing but prose.
And you, my lord, kill'd 'em (what work diabolical!),
And dried up their fountains (how savage the deed!)
All but a few drops that I find in a follicle,
Just barely enough to give strength to proceed!

CCCXXXIII.

"'Then, firstly, my lord, as you make, in these last days,
Great boasting about the new light you possess,
What more d' ye enjoy, or can show, than in past days
Whole multitudes had, but who boasted much less?
Or does your light shine from a flaming translation
By Doddridge, Macknight, and another or so?
Permit me to give you some true information—
Long since those men liv'd, generations ago.

* See Millennial Harbinger for 1848, p. 120.

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CCCXXXIV.

"'Or does your light shine out from those emendations,
The tapers suspended in Bethany's shop,
The notes and critiques, and close-link'd alterations
Of which there 's no prospect they ever will stop?
My lord, the book 's made up of scraps and of patches
Of other men's labors whose sect you despise,
With here and there put in (so notified) batches
Of new-fashion'd words that do all modernize.

CCCXXXV.

"'And such is the book you have purchas'd and paid for,
And yet will not carry, nor from it will treat:
It might be a puzzle to tell what 'twas made for
That has in one half an age 'come obsolete.
As this one is dying, prepare for a new one!
A new one is coming with comments and notes:
'Twill be the most finish'd, of course the most true one,
And least interdotted with black monkish motes.

CCCXXXVI.

"'But who would have thought, twenty years since, or la-
That you, then at war with the whole world around,
And charging, so led, on each past commentator,
Could now, in your leader, another have found!
Reformers, I know, should progress in their knowledge,
But, when their progression is back toward their start,
'Tis due, I maintain, to the church and the college,
To make them confess it, or else make them smart.

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CCCXXXVII.

"'I know that no sane mind objecteth to comments,
Since even the worst ones do offer some good;
But he who, at one time, a war 'gainst 'em foments,
And writes them at others, becomes rather rude.
He says to the world, "*I*'m *the* judge of such matters,
I hold best author'ty to study and write!"
While on many subjects we know that he smatters
As much in the dark as all others at night.

CCCXXXVIII.

"'There was no demand for another translation—
The most that was needed were scholia or notes
Put into the margin, the interpretation
Of difficult words, by a few simple thoughts.
In such way as this, had you manag'd your teaching,
Defeating suspicion of new things and strange,
The plan had been better than versions, and preaching
Had done greater good in a more public range.

CCCXXXIX.

"'The new one to come is the grand superfetate,
The notes and reflections decipher the sense;
'Twill serve the "*Disciples*" for ages to eat at,
And food for a sect is derivable thence.
'Twill mark them distinctly, perhaps even name 'em—
A *name* they must have to immortalize HIM,
Tho' now it is hard to lasso 'em or tame 'em,
Or make them succumb to a reasonless whim.

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CCCXL.

"'The last version may, to the spirit and letter,
Be true to the authors interpreted there;
And I think it will; but, still will it be better
At last than the old one that all men revere?
So much, then, on versions. The Bible, you tell us,
"The old-fashioned Bible" your creed is, alone,
While o'er this assumption you blow like a bellows,
Or rather a horn that with clamor *is blown*.

CCCXLI.

"'But you, like the sect'ries, upon whom you brand it
As matter of sin, and demand a reform,
Believe in the Bible, as you understand it,
And think yourself happy and doing no harm.
Have you, then, a leader infallible? futile
And vain is the thought, if to mortal you look!
If there 's such a man, you can't know all that 's true till
He preach his last sermon, or print his last book.

CCCXLII.

"'Alas for the pride both of place and opinion,
A worm is exalted, and swells to a god!
When once a sect-maker hath got the dominion,
He wields like a monarch the scepter and rod.
Should any one rise up and honestly differ
On points by that master made out and explain'd,
Not pike-heads are harder, nor bayonets stiffer,
Than that master's will, and it must be maintain'd.

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CCCXLIII.

"'"I am the great man," he exclaims, "I am Luther—
I'm boss of this job, and will choose who may aid!"
So runs the decree; then he may preach the truth, or
Preach falsehood, the sect is defin'd and is made.
He writes in a book, or he writes in a paper,
When all the amount is distill'd to a creed;
And all other light is but moon-light or taper,
And all other books are unworthy to read.

CCCXLIV.

"'My lord, if you ask what 's a creed? I define one
To be, not the Bible, but what we perceive
The Bible to teach: when we have a divine one,
The Bible's true meaning is what we believe.
But can we imagine that any one mere man
Infallibly knows, and the Book understands?
If so, let us learn most devoutly to fear man,
And bow, soul and body, to priestly commands.

CCCXLV.

"'My lord, if no one man may dare make a symbol,
Because his perceptions perchance may be wrong,
Before a whole council of priests, shall we tremble
And seek the unerring the erring among?
What then shall we do to promote the right union,
While men are so various? can all become one?
My lord! look aloft and believe! see in tune yon
Whole system of worlds that revolve round the sun!

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CCCLXVI.

"'Now, let us suppose any world in the system
So foolish to make the demand as a churl,
That God should coerce all the rest, or enlist 'em
In that planet's orbit to tumble and whirl:
This doctrine supposes one primary planet,
And that all the others must follow its trace,
Revolve around it as attendants, or man it
With servitude prompt, as it flares along space.

CCCXLVII.

"'My lord, every saint is a planet in orbit,
That orbit his own, his own track round the Sun;
Nor dares any other to cross or disturb it,
And hence the whole church, thus provided, is one.
Our Sun is unerring, but we are in error,
Each in some degree, or in tho't, deed, or word—
The views of one man are the creed? my demurrer
I promptly oppose, for the thing is absurd.

CCCXLVIII.

"'The creed may be wrong, nay, in something it must be;
While good men, I own, may be more right than wrong:
Hence there is no safety for us but to just be
What God has commanded, and labor along.
With weakness and error salvation consisteth,
Provided the heart be both honest and true;
The errors are cancel'd of him that enlisteth,
His weakness forgiven, his debts never due.

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CCCXLIX.

"'My lord, you perceive I have got in a hobble—
In warring 'gainst your creed, I've jostled my own!
But, 'tis no great matter—I sputter and squabble
To suit the occasion, and that is well known.
We have not, like creed men, a great world of trouble
'Bout what to hold fast and 'bout what to let fall;
For faith, hope, and charity, form but a bubble,
As men will be sav'd who dispense with them all.

CCCL.

"'Next, leaving your creed-book, I come to your hymn-book
(And hymn-books attest the existence of sects),
You 'll own, I imagine, 'tis rather a slim book,
Imperfect and feeble in many respects.
'Tis alter'd from Watts, and from Stennett, and Rippon,
And Doddridge and Steele, and from even Tom Moore,
With here and there sprinkled, or tack'd a small slip on,
From laureate poets near Bethany's door.*

CCCLI.

"'Now you, that stand up for the Bible and show it
All over the world as your rule and your creed,
Cannot yet proceed till you 've charter'd a poet
To gather up hymns which the sect'ries have made.
But one man, of course, has the right to collect 'em,
Because he knows best how to lead or to drive;
And when other books do appear, you reject 'em,
Lest thunder should grow from the hum in the hive.

* Hymn-book, Preface to part II, p. 6.

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CCCLII.

"'My lord, on what text in the Law or the Prophets,
Evangelists, Acts, or Epistles, is plann'd
A hymn-book, or note-book, that yieldeth all of its
Proceeds to a college, or one private hand? [apostle;
"Sing, sing!" saith the prophet; "Sing hymns," saith th'
But what shall we sing? sing *Old Hundred* or *Mear?* [all,
What hymns sung the ancients? the Psalms? we have lost
Their songs, if king David's songs serv'd them not there.

CCCLIII.

"'If, when the apostle says "sing," you derive a
Commission for making such books as you need,
When he commands "*pray*," you must not then pray *viva Voce*, but by written pray'rs pray as you read.
Episcopal Protestant brethren have their book,
And sing and pray, both, from the matter in print:
You sing from a hymn-book, but won't have a prayer-book,
Hence, touching your conduct, there 's no reason in 't.

CCCLIV.

"'But all men, you say, are not born to be poets, [rest:
Hence some must make psalms that will serve for the
Well, that 's even so; but, my lord, we all know it 's
The same touching prayer, as you 'll find by the test.
All mankind do pray, when upon them are pack'd ills,
Without written forms, e'en their groan is their prayer;
And so, too, they sing, without meter or dactyls,
When merry, and pour out their souls upon air.

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CCCLV.

"'My lord having tender'd a mild castigation
That makes just as much against me as 'gainst you,
I now leave it with you, a sure indication
Of what you shall feel when I next write. *Adieu!*"
And such is the plan we devise, and adopt it—
When beaten and silenc'd, and pinn'd to the wall,
We spare not the sect we oppose, till we 've chopt it,
And sprinkled and soak'd it with pepper and gall.

CCCLVI.

"I know we are bound, by the rules of discussion,
To prove our own doctrine, if that can be done,
And not suffer bile to escape, or to gush on
The person of others, but let them alone:
But how can we suffer, while pride is within us,
The shame and confusion which bicker and burn,
When those vile Reformers uncover and skin us,
Without skinning them when it comes to their turn?

CCCLVII.

"'Tis hard to say nothing, when we are defeated;
'Tis hard to confess either ign'rance or crime;
'Tis hard, in debate, to be choak'd down and seated—
All which I find true at this stage of my rhyme!
We 'll now be dismiss'd: may you honor and cherish
The word of salvation so graciously giv'n;
If not, you shall linger in darkness, and perish,
And die in your sins, and be turn'd into—HEAV'N!"

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THE

UNIVERSALIAD.

CANTO XII.

"THE whole of our system I now have gone over,
And turn'd it and view'd it at every point;
Wherever I could I have put on a cover,
And, where I could not, it appears out of joint.'

Canto XII, 397.

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THE ARGUMENT.

THE twelfth canto introduced. The second letter of the hero the man of the waters. The Reformation periodicals brief noticed, with their editors. The liberty of the Reformers; t preachers—the leaders of the public mind among them. D monology—why sinful. Why Reformers have so many chur quarrels; the vagrant preachers of that order, their vanity, & A conceited young minister described. The design of t churches not carried out by the Reformation. The fellowshi wherein defective. Too much love of the world among t churches. The world never can be converted till a better ord and greater liberality are introduced. Defects not named a passed over. The name of the "*Disciples' Church*" consider at large; the absurdity of such a name. The term *disciple* d fined, and the true doctrine of the name asserted. The end his second letter.

He receiveth no answer to his letters, but feareth he may be m in debate on them. What may be gained by the Universali mode of discussion. He proposeth to show, finally, the tende cy of the doctrine upon those who believe it, and upon such suppose it may be true. A case of murder in exemplificatio Universalism breaks up revivals, and how. A case of seducti in point. Concluding remarks. He anticipateth the labor the critics, but defieth them. He committeth his book to t world, and pronounceth the final benediction.

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THE

UNIVERSALIAD.

CANTO XII.

"AGAIN, loving people, and now for the last time,
I mount ramaumptum to greet you once more;
For what do we live but to kill time with pastime?
Our glory will dawn when our follies are o'er.
O *Fate!* iron *Fate!* thou great god universal,
Now favor thy bard with some surrogate muse;
O, give his last canto a happy rehearsal,
In spite of that *obit* proclaim'd in the news!*

CCCLIX.

"Now, having dispatch'd the afore-nam'd epistle,
In which, not the half I intended, was said,
I sent him another one, tougher than gristle—
The latter was writ ere the former was read.
The second began where the first terminated,
Resuming the thread of my caustic review;
What then was omitted, is now fully stated,
The following copy intended for you:

* Millennial Harbinger for 1848, p. 120.

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CCCLX.

"'Then, thirdly, my lord, I descend to your papers,
But, ah, who can count the grandiloquent host!
What scribe can record all the freaks and the capers
Your editors cut, or the triumphs they boast?
You number, perhaps, about two hundred thousand,
As members of church, in the United States,
And have twenty papers to feed and to house, and
To beg for—but most of them go to the fates!

CCCLXI.

"'The king of the pamphlets is fix'd in the center,
The subjects are plac'd in their orbits about;
And should any new one the monarchy enter,
It shines by the king's light, or else it goes out.
When Thomas remonstrates, he falls; and when Shepard
Would think for himself, he is soon better taught:
Each cub independent is flay'd, and then pepper'd—
He must be an echo, or he must be naught.

CCCLXII.

"'The editors, then, must all stand to their places,
And seek for their bread where their bread may be had:
So horses, well train'd, pull and tug in the traces,
Nor flinch from the track, howe'er boggy and bad.
"*Gee, gee!*" says the driver—then Tom, Dick, and Harry
Curve round to the right, for e'en that must they know:
"*Hoy, hoy!*" when he speaks they do both pull and carry—
They stop at his beck, at his bidding they go.

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CCCLXIII.

"'And yet you are free, yes, a wondrous free people,
As free as thy subjects, Geneva or Dort;
As free as the subjects of monarchs, who keep well
Or think with the thoughts of the people at court:
As free as disciples of Luther or Wesley,
As free as the taciturn foll'wers of Fox;
As free as they can be who follow expressly
The will of one man as the rule orthodox!

CCCLXIV.

"'So free a folk are you, when Challen and Burnet,
And others, attempted, a few years ago,
A Bible Society, aiming to turn it
To the great advantage of mankind below;
The thing would not work, any way they could fix it,
Though often they strove with their burden to rise:
While they 're free and make, HE is free, too, and kicks it,
Then over the little thing tumbles and dies!

CCCLXV.

"'My lord, you exult in your eloquent preachers,
And deem them the best in the nation, by far;
Indeed, I allow that you have some good teachers—
But why do so many on each other war?
No long while ago (but this case is not latest)
There was a contention 'tween two, which began
Your great reformation, or who should be greatest,
And to a sad terminus that matter ran.

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CCCLXVI.

"'How sweet is renown! as of money the jingle,
It pleaseth the ear, and ambition doth feed:
Your leader is Luther, and killeth his Zwingle—
Melancthon stands by and approveth the deed!
'Tis now, I believe, pretty fairly decided,
Your leader "new truths," if he will, can disclose!
Who founded your church? he says, "Father and I did,"*
And he that dares doubt it is smit on the nose!

CCCLXVII.

"'Great master is he of the science of demons,
The proof in his doctrine of demons we read;
And when he defineth, we fancy we see men's
Bad spirits departed, those devils indeed.
These souls of bad men, then, incited by Satan,
Whole legions at once, hov'ring round in the air,
Are forc'd into live men possess'd, and the gate on
The whole tribe is shut to imprison 'em there.

CCCLXVIII.

"'But Paul writeth plainly, it is a bad token
To pry into devils, as some he knew would;
Because such discourses, if written or spoken,
Do usher the author to bad neighborhood:
Men drink of the spirit of their occupation;
Hence, he that stirs devils with pitch-fork or pole,
Is apt to contract somewhat of their damnation,
As colliers are blacken'd who labor in coal.

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* See Millennial Harbinger, *passim.*

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CCCLXIX.

"Too often your members, the sister and brother,
Are so prone to fight, to rejoice in a storm,
That, when there 's none else, they will fight one another,
And raise up the devil and stop the reform:
And preachers, who ought to rejoice in co-labor,
And in the fair fame of their brethren in gown,
Do often not love, but hate, rather, their neighbor,
And plan secret methods to nibble him down.

CCCLXX.

"'Some stroll o'er the country as general spongers,
Disgusting mankind with some penny device;
While others are adipose loafers and loungers,
Who can't take a hint, tho' administer'd twice!
Still others there are, but more tidy and buoyant,
Who practice phrenology, bump after bump;
And if they can find an impressive clairvoyant,
They learn every science at hop-step-and-jump!

CCCLXXI.

"'My lord some there are who are very conceited,
Who mimic their master in action and brogue,
Not knowing sufficient to know they are cheated,
Who thus affect greatness in grave synagogue.
And some I have known, who are more than half crazy,
And others steam-doctors and mesmerists wild;
While others turn preachers because they 're too lazy
To work in support of a wife and a child.

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CCCLXXII.

"'This host, for the most part, the boy or the bishop,
Is charg'd for the combat, or pants for the fight;
He chops all "the sects" to a merciless dish up
Of hash het'rodoxical, black as the night.
"*Sic transit, sic transit!*" he cries, "*gloria mundi*—
I shake all 'the sects' o'er the crater of hell:
Sic transit, sic transit! I've made salmagundi
Of all the defections, and pickled 'em well!"

CCCLXXIII.

"'My lord, you have told us the churches are set for
The light of the world, to convert it from sin;
For this end they meet, this they always have met for—
But when, where, and how, does the conquest begin?
The poor must be fed, and the orphan and widow;
The Gospel be preach'd to the Gentile and Jew;
Th' apostles have taught us the first churches did owe
All this to mankind—and all this you must do.

CCCLXXIV.

"'My lord, are you doing? my lord, have you done it?
Where 's this "ancient order" in all your domain?
When did you begin? or where have you begun it?
Come, point to the facts which your posture maintain!
Some funds have been rais'd for the church and the college,
And some for the Gospel, and some for the poor;
But what has been done to impart divine knowledge
To thousands in darkness and death at your door?

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CCCLXXV.

"'You have in your churches the weekly *Koinonia*,
The fellowship call'd, but alas for the times!
'Tis rather a slow way to gather up money, a
Quite slow way, indeed, to collect even dimes.
The rich, from the proceeds of traffic and barter,
Walks up to the box with a dime for his load;
A servant advances and puts in a quarter,
Supposing that less were insulting to God.

CCCLXXVI.

"'How long will it take, by your fellowship dribblings,
Unequal, unjust, and disgraceful, and bare,
To conquer the world? and how many such fibblings
Will make it a truth you have no more to spare?
Now, if you believ'd there 's a hell and a devil
To dread, and a glorious heaven to hope,
You 'd learn to do well, you would cease to do evil,
And give to the Gospel its money-bent scope.

CCCLXXVII.

"'From one sin to others, my lord, I could go on,
And show that you do even less than "the sects:"
Your stinginess, apathy, world-love, and so on,
Do prove you behind them in many respects.
The Jew had the law, but rejected the Gentile,
So you have the truth, but do little but prate—
But as, on this topic, I've said what I meant, I'll
Advance to another, and leave you to fate.

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CCCLXXVIII.

"'The *name* of your church is now written, a caution
To all other sects from the sect-making throne;
The softest, and greenest, and sickliest, squash on
The squash-vine sectarian that ever was known!
"*Disciples' Church!*" whew! what a name for the kingdom!
Avaunt, ye small fishes, and scuttle your tails!
Ye mermaids and syrens, henceforth sing, but sing dumb,
Deep muffle your strings in the presence of whales!

CCCLXXIX.

"'"*Disciples' Church!*" fly, all ye Baptists and Quakers,
Revoke, Presbyterians, your men-deriv'd names!
Ye Methodists, *south* and *north*, Mormons and Shakers,
Crawl out of your snake-skins, and leave 'em to flames!
Your church-name can't rise from a doctrine or office,
Or circumstance, man's name, not e'en from th' Twelve's;
But here is a people whose reason so rough is,
It puts upon Christ's church a name of themselves!

CCCLXXX.

"'"*Disciple*," my lord, is a word found in Scripture,
And meaneth a pupil, or one sent to school:
But when we assert it of them who were dipt, sure
It was but a figure explaining their rule.
The brethren and sisters who made up the old church,
Were styled *gold* and *silver*, *sheep*, *citizens*, *stones*;
But did they, for that reason, call it the *gold* church,
The *sheep* church, or *stone* church, to slander her sons?

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CCCLXXXI.

"'My lord, I do own it, and must now confess t' you,
I much dread to meet you at doctrinal point;
But on all those matters I now have address'd you,
I can gain a triumph, for you 're out of joint.
Henceforth I'll give orders to every arm'd warrior
To strike at your weak part, whatever his theme,
And carry the war into Africa; for you 're
As weak as shorn Samson on order and name.'

CCCLXXXII.

"Thus ended the letter. I could have said much more
By way of reprisals; but taking a thought
He 'd go safe to heaven, e'en tho' I should touch more
Th' assailable points of his system, or not—
I left him to th' action of this great emetic,
Cathartic, or tonic, or what it may be:
Which e'er way it works, it will prove energetic,
And tell for time coming, I think. We shall see.

CCCLXXXIII.

"No answer I got to the diatribe sent him,
But often I trembled lest one I should see;
I knew I was peccable, and had not pent him
But at such points only as he could pen me.
But such is the manner we always dispose of
The arguments, death to our system and creed:
So cutteth the suicide, raving, his nose off
To spite his own face, or to see how 'twill bleed!

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CCCLXXXIV.

"Yet something we gain when we trench upon others—
We draw the attention of sophists, apace,
From our own position, which darkens or smothers
Perception, as touching the state of the case.
We try hard to gull, and we make them believe it,
If others are wrong, we of course must be right;
Their heart is so simple and dull, we deceive it
With, '*others in darkness, prove us in the light!*'

CCCLXXXV.

"But now, having utter'd my abracadabra,
Those deep mystic symbols of thought that pertain
To building our structure, no longer I lab'r a
Defense of the dogma, or torture my brain.
'Tis due, in conclusion, to show how our doctrine
Doth bear on the conduct of them that believe; [in
And if you have brains, by some facts will be knock'd th'r'-
Full proof that we labor mankind to deceive.

CCCLXXXVI.

"'Tis known to the world that, at times of revival,
If we gain admission all interest dies;
Doubt, carping and quibbling, attend our arrival,
Peace leaves as we come, and discussions arise.
I once went to church—'twas an orthodox meeting;
The service was pious, but not over long—
The brethren and sisters, all joyfully greeting,
Pour'd out their full hearts in the following song:

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CCCLXXXVII.

"'The God of my age was the stay of my childhood,
In him I will trust, tho' my enemies cry,
"Haste, haste, like a fugitive bird to the wild-wood!
To mountain or forest, fly, fugitive, fly!"
But tho' I'm pursued by the archer and fowler,
I've nothing to fly from, and nothing to fear;
For God, my defense from the teeth of the prowler,
Will save me, his servant, and succor me here.

CCCLXXXVIII.

"'I stand on the Rock God has founded in Zion,
And plac'd it, the bulwark of all that are pure;
That Rock, thro' all ages, his people rely on,
Their hope, their defense, their salvation secure.
Tho' deep be the groans all his people are telling,
And sin, for a season, perplexeth their way,
The star of eternity beams on their dwelling,
The promise and pledge of a bright happy day.

CCCLXXXIX.

"'To Zion, the house of the Lord's habitation,
That holds, tho' on earth, his free Spirit within,
How mournfully joyful the heirs of salvation
Ascend from the kingdom of darkness and sin:
The proof of their love, of their faith the perfection,
They labor in sorrow, temptation and pain,
Till pure and immortal they reach their election,
And never shall sorrow or suffer again.

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CCCXC.

"'The Lord is my guide in the journey before me,
As weak'ning I go, bowing down to the tomb;
He spreadeth the shield of his faithfulness o'er me,
The word of his grace is my light in the gloom.
But ah! on the wretches his goodness despising,
The storm of his vengeance for ever shall fall!
That storm, tho' it linger'd for ages, is rising,
And hopeless perdition awaiteth them all!'

CCCXCI.

"Thus ended their hymn, and the peace of the meeting
For, catching a word from their heavenly song,
'*Perdition*,' I rose with design of defeating
Th' effect of their fears, by harang'ing them long.
I stray'd in the neighborhood sev'ral days after,
Collected believers and form'd them a squad—
Broke up the revival by grimace and laughter,
And kept all my clan from the kingdom of God.

CCCXCII.

"There liv'd in our town one old Christopher Kizer,
With one only son, both his clerk and his heir:
Immense was the wealth of this griping old miser—
But Jacob, the son, wish'd the money to share:
But lest in starvation and want he might linger
In age, the old sinner secur'd all his store,
Nor touch'd a half-joe with benevolent finger,
But, living on offal, he added still more.

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CCCXCIII.

"The profligate son, having plann'd an invention
To open the safe where old Christopher slept,
Conceiv'd, with accomplice, the bloody intention
Of killing his father! and kill'd him unwept!
Bank-notes in abundance, and gold from all countries,
No longer of use to the hapless man dead,
Were borne off in wallets with shameless effrontries—
The body all mangled and hid in the bed!

CCCXCIV.

"Returning from preaching, as wont, after night-fall,
I met the young villain at top of his speed;
His fears were excited lest stern justice might fall
And cut from undutiful shoulders his head.
'Repent,' then I said, 'thou most hell-harden'd villain!'
'I'm going to heaven!' he replied as he pass'd—
'Twas truth! I had nothing, while he had the million
And he may be first there, and I may be last!

CCCXCV.

"There liv'd, in the same town, an angel-like maiden,
The pride of her father, her mother's first care:
She lov'd young Alphonso, and all that he said in
The praise of his flame, caught her heart with her ear.
Alas! the pure bliss of her parents departed,
And brothers and sisters were happy no more!
That maiden, demented, long pin'd broken-hearted,
And died of a wound not repentance could cure.

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CCCXCVI.

"I met the seducer and labor'd to shame him,
But all my 'hortations were labor in vain;
I felt that I could not consistently blame him,
Tho' keen I rebuk'd him again and again.
'I've heard you declare,' then he said, 'and I gulp it,
That glory is mine, should I ruin ten more—
But I will be punish'd (the voice of your pulpit);
Well, that I can bear as with pleasure before.'

CCCXCVII.

"But now, by the length of my labors admonish'd,
And by the dilemmas I find myself in,
I think of concluding, but be not astonish'd,
There must be an end to the things we begin.
The whole of our system I now have gone over,
And turn'd it and view'd it at every point;
Wherever I could I have put on a cover,
And, where I could not, it appears out of joint.

CCCXCVIII.

"Therefore, I must stop at this point in my circuit,
And throw to the critics this child of my brain,
And leave them to manage and mumble and work it
The best way they can, till I labor again.
The critics (I know them!) will saw, grind, and bevel-
Their sawing and grinding, howe'er, I defy;
The whole learned junto may go to the devil,
For that is their road to the glory on high.

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CCCXCIX.

"But should any stanzas seem vulgar and headlong,
Then blame not the poet, but censure the creed—
D' ye think they are lifeless? they cannot be dead long,
They 'll live to good purpose when thinking men read.
But if my production 's approved—if it passes
The critics' ordeal, or seems to win way,
'Twill be no great praise when those envious asses
Chime in with my fame their affirmative bray.

CCCC.

"Then go, little book, fly from Maine to Missouri,
To mankind revealing the doctrine we hold;
Such saint-like integrity beameth from your eye,
The world must believe it is truth you have told.
We 'll now be dismiss'd: may you honor and cherish
The word of salvation so graciously giv'n;
If not, you shall linger in darkness, and perish,
And die in your sins, and be turn'd into—HEAV'N!"

FINIS.

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LECTURES

ON

UNIVERSALISM:

WHEREIN

THE SYSTEM IS EXPLAINED

AND ITS

CHIEF ARGUMENTS CONSIDERED AND REFUTED.

BY ARTHUR CRIHFIELD.

"But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath."

"Who, being past feeling, have given themselves over * * * to work all uncleanness with greediness."

CINCINNATI:
PUBLISHED BY E. SHEPARD,
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PREFACE.

HAVING been placed by circumstances for several years past, in a situation favorable to understanding the doctrine of modern Universalism, and to seeing its practical results upon society, the author sincerely and religiously felt that he could not do a better work in reference to his fellow-citizens, than to offer them the following Lectures on that system. He believes, with the utmost firmness, that the sentiments of Universalists are deleterious to the faith and manners of Christians. He has therefore spoken with plainness, and yet with that respect for the opinions of others which he thinks true modesty requires, and the genius of Christianity inculcates in reference even to enemies.

The Lecturer will be disappointed if the press in the service of Universalism shall not attack him with great violence. Should this be done, we promise that every new argument, if submitted in a grave and dignified style, and holding some share of respect to our feelings, shall be met and refuted at large. Should any such champion wish to signalize himself in defense of his cause, all he has to do is to signify his wish for a public oral debate, and then, having an equal voice as to time, place, and rules, we will gratify him, though it should be to us a sacrifice of time and professional employment.

The reader will find in the following Lectures, a considerable variety of new argumentation upon the whole subject, which he will not find in other publications. Universalists have a kind of standard works, such as Paige's Selections, for instance, in which all the texts of

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Scripture supposed to oppose their doctrine, are explained to suit their system; and these volumes are in the hands of the Universalists generally. But the following Lectures present a machinery against the system to which, at present, Paige and Whittemore can apply no antagonism of sufficient force.

Long experience and observation have taught the author, that there is no way so effectual in opposing error, as clear exhibitions of truth. Let her be seen in her native simplicity, by the honest and ingenuous, and error will recede, though it have a hundred faces and a different dress for every day in the year. In these Lectures, therefore, we have looked at Universalism *as it is*, and compared it with the harmonious system of divine truth. We have given a demonstration that we think will satisfy all candid inquirers, that it is a mode of infidelity specious only by an appeal made in duplicity to the Bible. We say, made in duplicity—but yet, not thus made by every one that makes it; for we can conceive how it may be, that persons are deceived into error with a good intention on their part. We can even conceive that some public pleaders of Universalism are honest men. Much depends on our tuition, and the circumstances that surround us in society from early years. Many, however, there must be, who cannot plead either ignorance or deception as their cause of embracing it. Disappointment as to promotion in other societies, a latent infidelity, a querulous disposition, or other causes of a similar nature, have doubtless contributed no little to fill up the clerical corps, rather than a sincere love toward mankind, devotion to the good of souls, or to the glory of the Supreme Being. One would not easily believe that man to be actuated by a principle of true benevolence, who spends his time in teaching that virtue can do us no good, and vice no harm in reference to the life to come; and surely while the salvation of his fellow men

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is his professed object, we cannot view him many removes above a mad-man, when he tells us that men are in no real danger of being lost forever. But all this Universalism does, as the reader will see in the following volume.

That the tendency of this system is downward—that it holds few, if any, redeeming qualities—and that, as a matter of course, those who embrace it have in the general no care to maintain the great doctrine of regeneration as preached by the apostles, but distinguish themselves by harping on the *one cord* of their instrument, ALL WILL BE SAVED, while no one was ever yet in *danger*, by their own showing—will appear in the progress of our labors. There are many who are not prepared to throw off all restraints of religion, who nevertheless feel unreconciled to the strict holiness which the Gospel, as held by others, inculcates. They would have their consciences quieted and their fears dispelled. Universalism comes in to their aid. But to hear one who obeys not the Gospel, and who cannot be persuaded to honor the Lord of glory, merely because some institutions appointed by him are supposed to be of no particular worth—to hear such a one, I say, talking loud and long of the love of God, of his goodness, of the atonement, &c., is disgusting to one who fears God and trembles at his word. It is sufficient for these talkers to hear that "GOD IS LOVE:" they suppose at once that it *must* follow that he will save them. They are incapable of reflecting seriously, that though God is love, hatred has been in the world for ages, is now, and for any thing they know, may exist in another state of being.

These are, doubtless, "the last days" so graphically described by the apostles, when perilous times should come. Scoffers were to appear, who would question the day of Judgment itself, or make it any thing but "the day of wrath." They would deny the Lord that bought

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them, by rejecting his coming the second time to judge the world. The author seriously thinks that Universalism is the master principle by which the advocates of error will turn into ridicule the most solemn truths of our holy religion. They have commenced it already; and but a little more time is wanting for them to complete their triumph over myriads of weak and unstable souls. With this view I have lifted up a standard against this wide-marching corruption. I have spoken with plainness, yet with sincerity and benevolence.

The author begs permission, therefore, to inscribe these Lectures to his fellow-citizens, and to the lovers of truth and reason in general. The work partakes not at all of a party character, and as such is tendered to all Denominations in Christendom, with the hope that it may do some good in the eviction of truth and the exposure of error. If these ends shall be but in an humble degree accomplished, the author will feel compensated for the labor expended upon the work.

ARTHUR CRIHFIELD.

Covington, Ky., March, 1848.

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LECTURES

ON

UNIVERSALISM.

LECTURE I.

TENDENCIES OF THE DOCTRINE.

I SHALL not, in this place, attempt a definition of modern, ultra Universalism: this will be found at large in a subsequent Lecture. I shall confine myself at present, for the most part, to a statement of the direct and inevitable tendencies of the scheme in reference to the principal items that make up the faith of the Gospel. You will see, of course, as we proceed, that Universalism is a system of unbelief; nullifies every item of divine truth heretofore thought essential to salvation; and presents the Bible before you as the most inconsistent and inexplicable of all books in the world. Let us take a cursory view of what the Bible teaches as necessary to salvation.

I. *Faith in God and his Son Jesus Christ, was, by Jesus and his apostles, said to be essential to the salvation of sinners.* Take a few examples—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii, 14–17. "While ye have light, believe in the light, that ye may be the children of light."—John xii, 36. "But these are written that ye

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might believe, that Jesus Christ is the Son of God, and that, believing, ye might have life through his name." John xx, 31. "But whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and he were drowned in the depth of the sea."—Matt. xviii, 6. "Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved."—Luke viii, 12. "Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses."—Acts xiii, 39, 40. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts xvi, 31. "The word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."—Rom. x, 9, 10.

These passages, as the intelligent reader knows, are but a sample of an immense weight of testimony that both Testaments bear to the truth of our proposition, that faith in God and in his Messiah, is essential to the salvation of sinners. "Without faith it is impossible to please God;" and it is equally impossible to be saved from sin in a way that displeases him. These passages clearly teach that God is pleased to save them who believe with the heart, and make confession with the mouth: but as the words are all spoken to men in this life, and not in another, it is preposterous to affirm, that should they fail to believe and confess here, they will be presented with the privilege hereafter.

In opposition to all this clear and overwhelming testi-

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mony, Universalism teaches that faith, exercised in this life, and confession made here, are by no means necessary to eternal salvation! Jesus says, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish but have eternal life;" but Universalism, with a most reckless effrontery, replies—Christ was indeed lifted up upon the cross, and will therefore save all men from perishing whether they believe in him or not, *in this life!* They may be brought to believe, in the grave, or at the resurrection! Thus the text is nullified, and the Divine Teacher of Israel represented as less than a prophet.

Jesus further says—"While ye have light, believe in the light, that ye may be the children of light." Universalism says, It is not absolutely necessary for you to believe in the light while you have it; for the time is coming when all men will be the children of light, though they should happen to be children of darkness as long as they live! This is no exaggerated picture. It is what every Universalist not only does, but must believe. It is what every clergyman of that sect knows to be his sentiment. It is what every editor and writer would acknowledge in a moment when he would not raise a dust to blind the eyes of his readers. Every man of them says that faith in this life is not essential to happiness in the next—that we all will become the children of light, irrespective of holiness of heart and life in the present world! The system, then, as far as respects this world, is infidelity; for it does away the necessity of faith.

John says, as we have seen—"But these (signs) are written that ye might believe that Jesus Christ is the Son of God, and that, believing, ye might have life through his name." But Universalism tells another tale. It says, Though faith in Christ be necessary in

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order to enjoy spiritual life in the life that now is, the life which is to come is not given on any such principle: he that has been an unbeliever *here*, all his days, is just as certain to have eternal life *there*, as Noah, Daniel and Job, James, Cephas, or Paul! The greatest sinner is as sure of *that life*, at last, as the greatest saint! This is Universalism stark naked. Nor is there any way for its advocates to disown the ill-shapen bantling.

We repeat what Jesus said—"Whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and he were drowned in the depth of the sea." To which Universalism responds, Yes, much better for him; for plunging him into the depth of the sea, though covered over with crimes, would be the readiest way to send him to glory! Whereas, to continue him in life, under his offenses, would be to cut him short of his estate, and, for the time being, to disinherit him! Thus the wisdom of God is made to speak like a quibbler, by a system that aims to cut out by the roots all moral obligation.

Jesus says—"Those by the way-side are those that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should *believe* and be saved." Universalism makes this passage null and void, by teaching—Men, indeed, may *believe* and be saved—and must, in fact, believe, if they would be saved in this life; but they will be saved in eternity just as certainly without faith here, as if they possessed it. If sinners would have peace and a happy life in this world, they should believe in, and practice, the Christian religion: but if they want little happiness here, and great and perfect happiness hereafter, then let them work all uncleanness with greediness, and they cannot fail of it! But their teachers tell us, they do not teach this. We say, *they* DO teach it, and their hearers so understand them—that they cannot be understood otherwise. THIS IS THE SYSTEM.

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Paul says—"By him all that believe are justified"—"Believe in the Lord Jesus Christ, and thou shalt be saved." Universalism allows all this to be very well; *but*—but *what?* All this is very good, *but—all will go to heaven and find eternal salvation, whether they believe or not in this life!* Thus the grave, or hades, or purgatory, or some nondescript limbo under the supervision of those great reformers, the devil and his angels, is constantly referred to, by Universalists, as the place between earth and heaven, where those who die in their sins, by some unknown, and to us unknowable, process, are scoured, or washed, or physicked, or scorched into purity, they know not how or why.

Paul says further—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved"—and, "him will I confess," says Jesus, "before my Father who is in heaven." But Universalism, with what we are compelled to consider a licentious boldness of contradiction, says—It is better respecting the present life, nay, and may be some better relative to the future, to confess Jesus before men: but, after all, Jesus never will deny any human being before his Father in eternity. When Jesus says he will deny some who had denied him, and this before his Father and the holy angels, it must mean nothing more than the scene of temporal distress at the destruction of Jerusalem. He denied the infidel Jews at that time, before his Father and before the holy angels, that is, the troops of Titus, though, when those infidels were slaughtered, they went in a chariot of grace to the *preparation* for glory! Thus, though no one can show, that either Jesus or his holy angels appeared at the destruction of Jerusalem—though, in fact, there is positive evidence that no such appearance took place; Universalism, hard pressed, but determined to find a hiding place in Jerusalem, adventures to say

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things outright, which all the intelligent know to be false; as we shall see in our Lecture on the 24th of Matthew.

II. *Pardon of sin through faith in the blood of Christ, and in submission to the divine government, is an essential article of Christian doctrine.* "Repent ye, therefore, and be converted, that your sins may be blotted out—Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins—That repentance and remission of sins should be preached, in his name, among all nations, beginning at Jerusalem—By him all that believe are justified—Him hath God set forth to be a propitiation through faith in his blood—God sent Jesus to bless you in turning away every one of you from his iniquities." These, and an infinite number of other passages, prove conclusively, that justification, or the pardon of sin, is an essential and most precious article of the Christian creed. Tell the poor, heart-broken sinner, who is smarting under remorse for his misdeeds; whose soul is all alive to the fear of destruction, for having so much and so long trampled upon, and disregarded, the divine goodness; whose hope trembles at the foot of the cross, with scarce confidence to look up; whose eye pours out the tear of contrition, and who asks for the way of life in all the haste of penitence, "What shall I do to be saved?" Tell him, I say, that the warm blood poured from the heart of Jesus, upon the rugged irons of that cross, was shed for *him*, for his *pardon*, *justification*, or *remission*, and you make his heart leap for joy. Tell him to obey the Gospel, to submit to "the form of doctrine" recommended by the embassadors of Jesus; and, believing in his heart that God raised him from the dead, and confessing with the mouth, he will "obey from the heart." He will thus receive pardon for the sake of the "precious blood" of his Lord. He will "rejoice with joys unspeakable and full of glory,

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receiving the end of" his faith, "even the salvation of" his soul! Then tell *him*, that pardon is of no essential importance in reference to the state of glory; and he will *know* that you tell a falsehood. Tell him, that God did not pardon him, till he had suffered as much as his sins deserved, and think you he will believe you? I tell you, nay!

But Universalism, a system of inexorable fate and necessity, knows nothing of pardon! There is no pardon in it. It practically denies the capacity of the Almighty to *remit* sins. The system, as such, is made up without reference to justification, however much noise its advocates make to the contrary, notwithstanding, as we shall now proceed to demonstrate.

The principle on which Universalists set out upon the doctrine of pardon (for they claim that God does pardon sinners), is—*That every sinner shall suffer all he deserves; or, that God forgives, yet on such principles as will not allow the offender to escape any suffering that may be inflicted, at the demands of justice. Then, where justice leaves him, mercy finds him, and does her office.* Universalists will, doubtless, acknowledge this to be a fair statement of their doctrine of remission, which is plainly no remission at all, for the following reasons:

First. The above assumption, as to pardon, involves in, and carries along with it, another; namely—that the object of all those punishments that precede forgiveness, is purely disciplinary, and inflicted for the good of the offender. But from these positions the following absurdities must at once appear to every one who can render a reason. If the utmost that divine justice can demand of, and inflict upon, the sinner, be a salutary chastisement, to end in his reformation, then it follows that such discipline is the utmost curse of the divine law. In this view, let us read a few scriptures: "The curse of the Lord is in the house of the wicked."—Prov. iii, 33. That

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is, if Universalism be true, the Lord inflicts upon the wicked a salutary chastisement, that must end in their reformation! "He that giveth to the poor shall not lack; but he that hideth his eyes shall have many a curse" Prov. xxviii, 27. That is, he who is cruel to the poor, shall be so dealt with by divine justice, as inevitably to secure his reformation, and consequent salvation! "Render unto them a recompense, O Lord, according to the work of their hands. Give them sorrow of heart, thy curse unto them. Persecute and destroy them in anger, from under the heavens of the Lord."—Lam. iii, 66. That is, chastise them speedily, and restore them to holiness and virtue! "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the land with a curse." Mal. iv, 6. That is, lest I reform the whole nation suddenly! "I will bless them that bless thee, and curse him that curseth thee."—Gen. xii, 3. That is to say, on the principles of Universalism, I will bless them that bless thee, and *reform* him that curseth thee! "And the Lord God said unto the serpent, Because thou hast done this, thou art *cursed* above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."—Gen. iii, 14. It seems, however, that the work of reformation proceeds tardily upon the serpent; it has not as yet, after near six thousand years, either lifted him from his belly, or altered his diet!

Turn we now to the New Testament: "As many as are of the works of the law, are under the curse."—Gal. iii, 10. That is, on the principles of Universalist pardon, they are under discipline, and in a fair way to be saved! "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. xxv, 41. All which means, Come to me, by discipline, in a roundabout-way; be reformed by the devil and his angels; let

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them flagellate you as much as you deserve, and this will drive you up to the throne of glory! "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking-for of judgment and fiery indignation which shall devour the adversaries."—Heb. x, 26, 27. That is, the discipline, though severe, is the very best thing that can happen to them, and which, if they understood the divine intention, is the very thing they would choose, as the only way of bringing them to eternal happiness!

While upon this subject, permit me to observe, that "if all punishment be inflicted for this end, namely, the chastisement and reformation of the offender, and if it secure the desired result, then punishment is not on the whole a *real evil.* For, let it be kept in mind, that it is alledged in this argument that all the punishment ever inflicted on the sinner, is necessary to his highest happiness, to his eternal well-being. This, we say, is plainly no curse at all. It is just such a portion, as the subject of it, if he understood his true interest, would choose for himself. Thus all the threatenings of God's word amount simply to this:—If you sin, then you shall be put under the influence of the best possible means to reclaim and render you happy. If you trample on divine authority, God threatens to use the most efficient method to restore you to his favor. If you raise your arm against Omnipotence, that Omnipotence shall exert itself in the wisest possible manner to render you happy."—*Parker.*

Let the advocates of Universalism say what they may so long as they hold that all punishment is disciplinary and must result in the good of the offender, so long the above consequences must legitimately follow the position—that there is no *real* curse or *real* evil in the universe—that there is no such thing as pardon, and that

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all the comminations and promises of the Bible
to a pompous sound with no sincerity of meaning.
versalism says to him whose hands are red w
blood he has spilt—Sir, you are under the most
ry discipline which cannot fail to bring you t
It says to the liar, the thief, the lecherous, the
inable of every stripe and grade of human depr
Gentlemen, you are on the high road to heaven:
ahead—you cannot break beyond the bounds of
discipline of Omnipotence! You will suffer, to be sure
all you deserve before you die; but the chastisement
will all be salutary and for your good, and you will
reach heaven just as certainly as Jesus died for
the sins of the world! This is no imaginary portrait of this unfortunate system. Its public advocates own the likeness as correct in the cardinal features.

Now it is evident that the Almighty does pronounce curses upon certain incorrigible persons; it is equally evident that a wholesome discipline is not a curse, but a blessing. It follows, therefore, that more than discipline or chastisement is required by justice in every case of offense. Adam was put under discipline before he offended at all, which shows that justice does no more require discipline than mercy, or wisdom, or truth. It follows, likewise, that whatever more justice requires than mere chastisement or discipline, is matter of free giveness from the divine clemency. It follows, finally that there is no such thing as pardon in the system of modern Universalism. It makes foolishness of all the numerous scriptures which speak of justification, pardon, or the remission of sins.

Second. Pardon is by the Scriptures ascribed to the mercy or grace of God. A very few examples may suffice. "But after that the kindness and love of God our Savior toward man appeared, not by works of righteou

which we have done, but according to his mercy
ved us, by the washing of regeneration and the re-
ing of the Holy Ghost; which he shed on us abun-
ly through Jesus Christ our Savior—that, being
ified by his grace, we should be made heirs accord-
to the hope of eternal life."—Titus iii, 4–7. "God,
is rich in mercy, for his great love wherewith he
d us, even when we were dead in sins, hath quick-
d us together with Christ—by grace are ye saved—
hath raised us up together, and made us sit togeth-
in heavenly places in Christ Jesus."—Eph. ii, 4–6.
ut where sin abounded, grace did much more abound:
as sin hath reigned unto death, even so might
e reign through righteousness [by justification] un-
ternal life by Jesus Christ our Lord."—Romans v,
21. Every one, intelligent in the Record, knows
there is an immense variety of passages of the
import.

ut if, after all, God will not pardon my sins till af-
have suffered what they deserve, where is the
or *favor* I receive from him? Is it a *favor* to be
elled to *suffer?* I suffer either justly or unjustly.
tly, then it would be a favor to *release* me by par-
and nothing less than a *release* would be a par-
If *unjustly*, it would be cruelty to hold me in fet-
duress. And when I am justified, what am I
ed from if I have suffered what I deserved?
, there remains nothing to redeem me from, un-
be from punishment which I do not deserve!
the law, which is holy and just and good, de-
such a chastisement only as leads me to reforma-
when that is gained, God cannot lay any further
s upon me without palpable injustice. I ask
therefore, from what am I justified, if pardon
not release me from suffering what my sins de-
? We have often requested Universalists to solve

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this difficulty; but hitherto they have declined a
swer, and now we cannot expect one.

Again. If forgiveness cannot take place till
the sinner has received full punishment for the c
forgiven, then it follows that the promise of p
made to faith and obedience, amounts to an assu
on the part of God, that he will not treat the
unjustly—will not chastise him more than he des
For instance: A criminal has been sentenced
years imprisonment. The executive pardon r
him from the punishment. But should he be, *d*
confined, and suffer five years, still the executive
would release him from the remaining time.
should he suffer the whole penalty of the law, h
need no pardon, and could not be *forgiven:* and
the executive happen to have no more commo
than to offer pardon to the criminal, such offer w
considered as an insult added to misfortune. P
the means of parrying off the penalty of the l
annuls it. The gubernatorial prerogative is ab
contravenes the legislative enactment, and plan
tude in the heart of the offender: and it is n
wise in the divine administration. It is here
mission obviates the consequences of guilt, place
fender in a condition equivalent to innocence, a
off from the issue of his destiny the anguish o
inseparable from transgression. From the be
of the world such have been the sentiments of n
in reference to pardon; and such are the views
versalists themselves, in every application of t
except in reference to religion. *Here*, its meani
be inverted for the sake of the system.

The following comparison illustrates the kind
manifested in a Universalist pardon: C D is i
to A B in the sum of ten thousand. A B, the
being due, says, "Mr. C D, it is true you owe n

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thousands, but then I am able to forgive you, and I will forgive you!" At these words the heart of C D leaps for joy, and he cannot conceal his gratitude. He speaks in the highest terms of the clemency of his creditor, and lauds it to the skies. But A B meets him afterwards, and explains the matter—for A B is a Universalist, and wishes to be one *practically:* and he says, "Mr. C D, though I am able to forgive you, and will forgive *you*, yet you must pay the *debt*, principal and interest. God forgives our *sins*, but we must suffer their *consequences;* so I forgive you this debt, but you must pay it." "You insult me," says C D; "you offered me a *favor*, or what I understood to be such; but I find your words to have no meaning, and to be a down-right mockery of my misfortunes." And would not the Lord equally insult us in our humiliations, and misfortunes, by saying, "I freely forgive you all your sins, but you cannot escape all the punishments that I have pronounced against them—I forgive the debtor but not the debt!" A *sinner* can never be brought to *love* such a God as this!

The subject of pardon has sorely puzzled Universalists. A writer in one of their magazines, not knowing what else to say, declares, "Although we arepunished to the full extent of what we deserve for our sins, *we need pardon in order to be reconciled to the Divine will.*" Now every one knows, who knows any thing of the Scriptures, that we must be reconciled to the divine will *before* we can be pardoned. Pardon never reconciled, never can reconcile, any one to the Divine will. On the contrary, the Gospel ministry was established for the purpose of reconciliation, in order to pardon. Take an example or two: The people, on the day of Pentecost, were reconciled to the Divine will before they were pardoned. They cried out to "Peter and the rest of the apostles, Men and brethren, what shall we do?" This inquiry proves them to have been reconciled to do all

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the will of God so soon as they should know what it was. And when Peter told them what to do, they "gladly" did what he commanded "for the remission of sins," which shows they were pardoned *in doing* the Divine will, and were reconciled to it that they might obey. Pardon cannot, in the nature of the case, be bestowed, save in obedience; and obedience, in the nature of the case, cannot be performed acceptably, but from antecedent reconciliation. Here we have three thousand instances in proof of our position, that reconciliation precedes pardon, and, for the present, we need no more. Permit me to repeat, in substance, what the great Martin Luther has so well said, That that system must be essentially wrong in most things, which is wrong in the article of justification. Truly, the glass through which our Universalist friends inspect the theological heavens, is a glass through which they not only see *darkly*, but is one that *inverts* the principal objects, and thus bewilders the observer.

Universalist writers complain that we use the terms *pardon* and *remission* in the same sense that men use them when they "accuse or excuse one another." Well, either the terms are used in Scripture in this sense, or they are not. If they are not, then pardon and remission have no meaning at all; for how can that be a revelation to us, which, though spoken in our language, has another meaning than our words? If they are, then the doctrine of Universalism, as to pardon, is exploded. Our friends may take choice between the horns of this dilemma.

The terms *pardon* and *remission*, *condemnation* and *justification*, were perfectly well understood by the Greeks and Romans to whom Paul wrote; and hence he never gave the remotest hint that he used them in a sense not acknowledged by them. But you will see at once that if the apostle did not mean to be understood by them

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as they understood one another, he becomes chargeable with ignorance as to his mission, or infidelity to his brethren. Here is another dilemma for Universalism. The truth, however, is, that God has no vocabulary for man, but man's vocabulary; and here we pin down the system of Universalism, and charge upon it the denial of the remission of sins.

Our Lord has most beautifully illustrated his doctrine of pardon: He taught his disciples to pray, "Forgive us our debts as we forgive our debtors." How do we forgive our debtors? If it be a book account, we enter credit in full, or cross it off; if it be a note or obligation, we deliver it up to the debtor. Thus *we* do, and thus all legal liabilities, in relation to our debtors, are taken off or annihilated. And just so does our Heavenly Father, in relation to us. When he forgives, he nullifies all legal process against us, on the score that has been forgiven. The commercial principle is taken to illustrate the moral, and is, in fact, the same, in this application.

Paul says to Christians—"Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, has forgiven you"—(Eph. iv, 32). Christians sometimes sin against one another. This is done by breach of some of the laws of God or of society. But compassion is a cardinal virtue with them. Like their Heavenly Father, they must be disposed to forgive the delinquent. They will not, therefore, be disposed to push their claims to the full extent that even justice might seem to allow; and will relinquish, for the sake of mercy, those claims which, if insisted on, would subject the offender to sufferings incompatible with the reign of *favor*, and with the general principle of benevolence. And the doctrine of Jesus, as above in part expressed, is, that he who is inexorable toward his brother who has offended, will meet, when he applies for par-

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don, an inexorable God: "If ye do not forgive men their trespasses, neither will your Heavenly Father forgive your trespasses." Hence the corollary is inevitable, that punishment or legal liability to it, is always annulled when crime is forgiven. Indeed, were it otherwise, as every one must see, there could not subsist the least grain of value in pardon; nay, pardon itself would admit of no definition but a name—a shadow—a shadow of a shade—a figment not worth a groat. Make me suffer all that my sins deserve, and I thank neither God nor man for pardon. I stand upon my own rock, and praise my own fortitude.

But our apostle develops the principle of the divine procedure in remission—"GOD, FOR CHRIST'S SAKE, HATH FORGIVEN YOU." Now, if pardon, as Universalists affirm, be something that takes place *after* full punishment, what is that something? Whatever it be, it is bestowed, not for the sufferer's sake, but for the sake of Jesus. But if I suffer all that justice requires, I cannot be pardoned for the sake of Jesus, unless God will do something for me for his sake, that justice does not demand. But in the scheme of redemption justice as much demands the pardon of a believer as mercy does. If mercy demands that I should suffer what justice decrees, justice must liberate me for the sake of no one, as she has no further demand. Hence, to say that I am pardoned for the sake of Jesus, after I have suffered the demands of law and justice, is to say plainly, that God bestows something upon me for the sake of another that I might justly have claimed as a right of my own—which is nonsense. The scheme of Universalism, therefore, would nullify, not only the precious doctrine of pardon, but would set aside the piacular and meritorious offering of the Son of God—and is INFIDELITY.

Further. God can have no intelligent *object* in bestowing pardon, on the principles of Universalism. It

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cannot make the culprit *happier;* for, having paid up, by his own agonies, the last mite that justice claimed, or that discipline required, he becomes happy as a matter of course, just as we feel happy when an old crazy tooth, which had pestered us for weeks by intense aching, quits, or is extracted. It cannot make him *grateful;* for we are grateful only in proportion to favors received; but no favor is granted here. It cannot be *to save him from his sins;* for salvation from sin is a phrase that has no meaning, if we must at last suffer all that we deserve on account of it. It cannot be to *guard him against sin in the future;* for that sin, if he shall commit it, will not be forgiven till he have suffered all it deserves, any more than the former. It cannot be to save him from *eternal damnation;* for there is no such thing! And finally, it cannot be to *save* him; for, according to the scheme, not one of the human race was ever in *danger* of perishing forever! And thus, no man can conceive either what the pardon spoken of is, or what is the divine object in imparting it. Neither is there any propriety in a Universalist's talking about salvation from sin, as both sin and its punishment are, if the system be true, the very best things, upon the whole, that could, by any possibility, have come into the world. Sin is nothing worse than the sure road through which every man, whether he intends it or not, shall make his way to God.

Forgiveness is sending away, abatement, release. David accordingly says, and Paul indorses the sentiment: "Blessed are they whose iniquities are forgiven and whose sins are covered." But, according to Universalism, no part of this blessedness consists in the sending away, dismissal, or abatement of punishment. A man may be perfectly blessed and happy who suffers all his sins deserve! Still, all intelligent men will ask, how can a man be blessed by being pardoned, if he does not

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become clear of the punishment due to sin? If it be said, as it will, that the blessedness supervenes *after* the punishment, this is to give up the argument, as the man must feel well after the punishment, though he be not pardoned at all. But David says it is the *pardon* that makes him happy, the *fact* that sins are sent away, and not the fact that they have been sufficiently punished. David does not say, "Blessed is the man who has got through all his sufferings for sin, for he has nothing more to endure"—but, "blessed is the man whose sin IS PARDONED," now, in the present world. The blessedness, then, consists in the abatement of punishment.

Still further. God has been known to send *curses* upon individuals and nations, at one time, for certain offenses; but at other times to withhold the curse, though the same crimes were repeated, under circumstances of aggravation. This fact may teach us, that God may justly curse any nation more than he does. When he sends a curse, it is nothing more than just, though, as we are wont to say, many "innocent persons" might suffer by it: but let us remember, again, that those very "innocent persons" may themselves be justly punished. The reason that the nations of the earth are not now cursed is, that Jehovah withholds, for the present, the claims of insulted justice. He might, in justice, let loose his "fiery indignation," and destroy his adversaries; but he is pleased to confer upon men a space for repentance. He has even been known to "*shorten*" the days of tribulation, in some instances, not because justice demanded it, but "for the sake of the elect whom he had chosen." A divine *curse*, therefore, cannot be satisfactorily understood upon any other principle, than that men do not receive, in this life, all the punishments their sins deserve. A curse is but an occasional opening of some of the minor magazines of wrath, to let the ungodly know what an eternal storm is gathering

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"against THE DAY OF WRATH and revelation of the righteous judgments of God," when "he *will* render to every man according to his deeds."—Rom. ii, 6–9.

We return for a moment to the prayer Jesus taught to his disciples. "And forgive us our *sins;* for we forgive every one that is *indebted* to us."—Luke xi, 4. Put the place in Matt. vi, 12, which says, "Forgive us our *debts*," in parallel with the one above, and we are taught, that when we sin against God or man, we constitute them *creditors*, or make ourselves *debtors*. We go into debt, morally, to men, when we fail to love them: and so in respect to God. Now, when we have done this, we can never help the matter, because a portion of our time has been wasted in hate, and cannot be recalled: for, though we may be brought to love *again*, and to *continue in love*, some of our duty has nevertheless been omitted, and we have no recourse but to call on the clemency of the injured party to remit the injury we have done. "Forgive us our debts as we forgive our debtors." But if it be true, as Universalists assume, that forgiveness cannot be had till we have paid all we owe to justice, it is plain we cannot be forgiven at all any more than we can recall the time that has passed: and in this light we are viewed in the Scriptures, "HAVING NOTHING TO PAY." This doctrine of *penance* before pardon, insults the divine clemency, and leaves no scope for the exercise of mercy.

You will therefore bear in mind, that according to the system here opposed, God cannot be merciful to those who have offended, till they expiate their crimes by suffering; unless it can be shown that it is mercy to punish sinners to the full! But after that, Universalism presents abundance of mercy to them who have paid their own debts! At the time of our greatest need, the God of Universalism will not help us; but when we have worried through the worse than "slough of des-

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pond," on the other side he smilingly greets us, saying, "Your sins be forgiven you; go in peace." Is there any mercy here? No, not a particle. Such a God is A GOD WITHOUT MERCY—AN INFLEXIBLE TYRANT. If I must thus suffer, *before* my father will forgive me, he thus shows me incontestably that he has no mercy on me, in reference to my former conduct—he curses me, and mingles not in the dispensation a particle of mercy. Let it be assumed, if any please, that these curses of God are but modes of mercy, and we will tie the hands of such a boxer. Here, again, we see there is no such thing as pardon in Universalism. It is a system that knows neither justice nor grace, and is INFIDELITY.

IF THERE BE NO SUCH THING AS THE REMISSION, ABATEMENT, OR NON-IMPUTATION OF DESERVED PUNISHMENT, THEN, WHEN CHRIST SUFFERED FOR SINS, THE JUST FOR THE UNJUST, THAT HE MIGHT BRING US TO GOD, HE SUFFERED NOT ONLY UNNECESSARILY, BUT UNJUSTLY.

It is remarkable how entirely opposite Universalism is, at every point, to the doctrine taught by the apostles and prophets. In the language of Scripture, the matter stands thus: "God laid upon him (his Son) the iniquity of us all; and by *his stripes* we are healed." But Universalism would have it thus: He hath laid upon us our own iniquities, and by our own stripes we are healed! for he will never pardon till we have paid the last sigh and tear. Again; the Bible says, "The chastisement of our peace was upon him." But Universalism says, The chastisement of our peace is upon *ourselves*, and we *must suffer it* to the full amount of justice, as it will all turn out a means of grace! Truly, if the blessed Jesus was *chastised*, *bruised*, *beaten*, *cursed*, *put to grief* and made *sacrifice for sins* FOR US, or on our account; and if we are to be punished as much as we deserve nevertheless, though by faith we come to him and plead the virtue of his blood; either his sufferings or

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ours must be superfluous. Why should both suffer for the same offenses, first Jesus "for us," and then we for ourselves? Here is more suffering than is necessary! Who can paint the horrors and pangs of his righteous soul when, "with strong crying and tears," he labored in Gethsemane, while "there was seen an angel of God strengthening him?" Who can fathom the depth, or compute the weight, of that mighty agony he sustained on the cross? Think you it was a trivial pain of which he complained: "My God, my God, why hast thou forsaken me?" No! He labored beneath the sins of a world! No! He was bearing our sins—the punishment, the chastisement due to our sins—in his own body on the tree!

"The ransom was paid down; the fund of heav'n,
Heaven's inexhaustible, exhausted fund,
Amazing and amazed, pour'd forth the price,
All price beyond! Though curious to compute
The angels fail'd to cast the mighty sum;
Its value vast ungrasp'd by minds create,
Forever hides and glows in the Supreme.
And was the Ransom paid? it was; and paid
(What can exalt his bounty more?) for you.
O the enormous load of human guilt
Which bowed his blessed head, o'er whelmed his cross,
Made groan the center, burst earth's marble womb
With pangs, strange pangs! delivered of her dead!
Hell howl'd; and heaven that hour let fall a tear:
Heaven wept, that man might smile! Heaven bled that man
Might never die!"—Dr. Young.

But is it so that, after all this, we cannot be shielded from the just punishment due to sin? Is there no way to escape by "the stripes," of a surety? Must we suffer *as much* for our own sins as if Jesus had never suffered "for our sins?" At whose door, then, shall we lay this mighty excess of suffering? The excess is useless in the scheme of pardon, and of course will be of no service as to any thing else.

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"Should God chastisement twice demand
Could *grace* and justice shine?
First at my bleeding Surety's hand
And then again at mine?"

Is it not a most dangerous, and, at the same time, a most impious declaration, that those great sufferings of the Son of God, were not designed to ward off from us merited punishment? Since we must, if Universalism be true, undergo a full punishment for our sins, the sufferings of the Savior were not designed to save us from *any kind* of punishment, present or future! It falls out, then, upon the admitted principles of Universalists, that there is, and must be, an abatement or warding off of punishment, in consequence of pardon: for the very moment it is conceded that the chastisement of Christ was in any sort, or for any thing, necessary to our exaltation, it is conceded that that chastisement was deserved by us, and, if we become benefited by it, does not fall upon us. He was not chastised for his own sake, but for every sinner: and that sinner, if he will come to Jesus, may have the benefit of the chastisement. Jesus died *for* him. Thus we see again, that the system of Universalism would undermine and subvert the whole scheme of Christianity, by striking at the doctrine of substitution. Jesus bore our sins to bring us to God, knowing that were we compelled to bear them ourselves, we could never come to him. But we pursue this subject no further at present.

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LECTURE II.

THE SAME SUBJECT CONTINUED.

THE following prelection is a continuation of the tendencies of Universalism. We, therefore, call your attention to the following reason, which is the third in the order of the series:

THIRD. Let us consider, in the next place, whether, if all the punishment men undergo be a wholesome discipline to bring them to repentance, there be any fitness or propriety in the terms used to describe it.

Damnation.—"Wo unto you, scribes and pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation."—Matt. xxiii, 14. Does this mean, that those hypocrites should receive such a salutary discipline as would, without fail, make them indescribably happy? Will the robbing of widows and orphans turn out, upon the whole, beneficial both to them and their oppressors? as Universalism teaches. "Ye serpents! ye generation of vipers, how can ye escape the damnation of hell?"—Matt. xxiii, 33. How can ye avoid arriving at Heaven by means of this wholesome discipline? "Ye serpents!" ye are in a fair way to endless glory—ye cannot miss it! Chastise the serpent, and he will become a dove; spread forth his grace-plumed vans, and hie him off to paradise! "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."—Mark iii, 29. He is infallibly certain of being chastised into submission to God; and though such men received no pardon under the Jewish law, nor under the Gospel, they will receive it in an age neither Jewish nor Christian. Eternal damnation comes to an end, and turns out to be only a severe, but wholesome, chastisement for a few years! "They that have done evil shall come forth to the resur-

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rection of damnation."—John v, 29. They shall be put under discipline the most wholesome imaginable, as damnation itself is but a form of divine mercy! "Whose judgment now of a long time lingereth not, and their damnation slumbereth not."—2 Pet. ii, 3. Whose correction has not been neglected, and whose merciful chastisement has by no means been omitted; all which shall terminate in their eternal salvation! Now, the question is, if God intended, by such a term as *damnation*, to indicate his fatherly corrections, is not the term too strong? is there any propriety in using it?

Perdition.—"Those that thou gavest me I have kept, and none of them is lost but the son of perdition." John xvii, 12. And *he* is put under so wholesome a discipline as will cause his "bowels to gush out;" but his soul will go to "its own place" in glory! "And in nothing terrified by your adversaries," [their persecuting you] "is to them an evident token of perdition, but to you of salvation, and that of God."—Phil. i, 28. You need not be alarmed in the least, for while persecution is to you a pledge that you shall be saved at last, whether you are faithful or not, the persecutors themselves have an evident token of God's love; for the perdition, that is, the paternal chastisement that they will meet, will result in their salvation too, and you will all meet in glory, and perhaps even some of them will arrive there first, and welcome you in! "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."—1 Tim. vi, 9. That is, "foolish and hurtful" are terms spoken after the manner of men; for, *in reality*, this plunging into temptation, this being *drowned* in destruction and perdition, are only so many modes of discipline and fatherly chastisement. Those that plunge, as above, and are *drowned* and *destroyed*, lose nothing but their sins in the adventure, so that

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they are gainers upon the whole. Had they, indeed remained *innocent*, they would have had happiness *all the time;* but, if any man sin, it was to be so—as the way things are is the only way they can be: whatever has happened had to be so! "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."—Heb. x, 39. Those, nevertheless, who do draw back, fall back no further than into what is necessary for their purification. If they will incur guilt, will apostatise from the Christian profession, the utmost that can be said of it is, it is rather a more unpleasant road to heaven than the straight-forward one recommended by Paul. *Perdition* pertains to the present world; and those that go *back* to it, are, in reference to their whole journey, *going forward* to heaven! A man, for instance, going from Louisville to Cincinnati, may turn back for something he had left; well, while he is thus going *back* to Louisville, is he not going *forward* to Cincinnati? Just so in reference to heaven—while a sinner is, *in appearance*, going to *perdition*, he is, *in fact*, moving up to heaven, as fast as time can move! "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Peter iii, 7. The day of judgment began at the destruction of Jerusalem, and has been in progress ever since in the form of the Gospel dispensation; ungodly men have been destroyed from that time to this, have been subjected to *discipline* and a kind regimen, which in no case have failed to eventuate in their good. *Perdition*, therefore, is, upon the whole, the best thing they could receive under all the circumstances, as it uniformly terminates in eternal salvation! But if we may here put in a plea for consistency, is there any in the use of this term in the above places, if it mean no more than a fatherly chastisement? No, none.

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Wrath, Vengance, Indignation, We.—These terms generally indicate a stronger punishment than mere discipline, though some of them may occasionally be used as descriptive of it. I shall not have space to adduce many passages; one under each head must suffice here, as the subject will be before us again. "And great Babylon came into remembrance before God to give unto her the cup of the wine of *the fierceness of his wrath!*" Rev. xvi, 19. If mere *discipline* were here intended, is it likely the prophet would have used such tremendous and startling expressions? We cannot conceive what more God could pour out upon his enemies than "the cup of the wine of the FIERCENESS of his *wrath.*" The Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God," &c.—2 Thess. i, 8. How it is that burning men up in flaming fire can be a salutary discipline and a fatherly chastisement, is a matter we lay over to be explained by Universalists. If this be *discipline*, hell itself may be a house of correction, and the devil a reformer! "But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish." Rom. ii, 8. Is this *discipline*, a fatherly *correction?* What, then, is a *curse?* "Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."—Jude 11. If such language is taken to describe a wholesome discipline, no one can show how "eternal damnation" ought to be expressed. "Would it be proper," Mr. Parker has very justly asked, "to call the wise and wholesome discipline of parents, a *curse*, and fiery indignation, vengeance, and wrath without mixture? Do any of you ever use such terms in setting forth the discipline to which you are compelled to resort in your families? Did you ever think of saying to your

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friends, Very difficult and trying duties have devolved on me of late; I have been under the necessity of *cursing* my eldest son, and pouring out upon him wrath *without mixture*. I have also made my daughter an *anathema*, and have come out against her in *great fury* and with *fiery indignation*." My wife was to some extent involved in the affair, and I poured out upon her the cup of the wine of the *fierceness of my wrath!* If we heard a father talking in this style, and talking *seriously*, we could never imagine he had been disciplining his family for their comfort; we would suppose he had been *destroying* them. And so will God punish all the incorrigible "with everlasting destruction," when he shall send his Son to judge the "quick and dead."

There is, we take this occasion to remark, *a certain class* of persons whom our merciful Heavenly Father visits with chastisements for their good. These are the *saints*. These are constantly spoken to as *children*. He corrects them because they are children, not to make them children; because they *are born* into his family, not *before* they are born, as Universalism teaches, to bring them to their birth! Paul explains the matter. He speaks not of apostates from the faith, nor of those without, in the world, nor of such as had long and openly resisted the Gospel: he speaks of the true believers: "Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather

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be in subjection to the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness to them who are exercised thereby."—Heb. xii, 5–11. It is, therefore, a manifest perversion, when the above and similar passages are applied to such as have never been converted. The afflictions or chastisements of the saints "work for them a far more exceeding and eternal weight of glory:" but it is monstrous to affirm that the "*damnation*" and everlasting "*destruction*" of the wicked, have the same design. Thus, again, the system of Universalism is stranded; the vessel splits; the cargo of contraband goods is lost; and the supercargo, afraid, as usual, of the light, hides in the gloom of his own empire.

There is another proposition to be stated in this place; and, with our remarks upon it, we conclude the present Lecture. We add,

III. *Holiness of heart and life are everywhere inculcated in the Holy Scriptures, as necessary to be acquired in this life in order to admission into the everlasting Kingdom of God.* This proposition is so plain, and is perceived so easily, as by intuition, that it is wonderful that any one claiming to be religious should be found to dispute it; more wonderful still, that he should attempt to disprove it by *Scripture;* and, most of all, wonderful, that others, professedly wishing to be saved on the plan of the Bible, should listen to and believe a scheme which cannot stand but upon perversions of that holy book. Wonderful as it is, Jesus has resolved the cause of it into the vitiated state of the human heart. "I am come," said he to the Jews, "in my Father's name, and ye received me not: if another shall come, in his own name, him ye

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will receive!" But we will return to the proposition, sustain it by the Scriptures, and calculate the tendency of the opposite doctrine.

"Godliness is profitable unto all things," says Paul, "having promise of the life that now is, and of that which is to come. This is a faithful saying, and worthy of all acceptation"—(1 Tim. iv, 8, 9.) It is, indeed, responds Universalism, a faithful saying, and worthy the reception of all men; but let it be remembered, that ungodliness has just as much promise of the life to come, as the strictest godliness—that is—ungodliness cannot *hinder*, practiced only for a short time here, eternal life hereafter. Thus the force of the passage is wholly lost, and means nothing.

"Be thou faithful unto death, and I will give thee a crown of life," says Jesus by his Spirit to the churches; but the disorganizing spirit and distempered genius of Universalism add, "Nay, I will give thee a crown of life at any rate, faithful or unfaithful, believing or infidel! If you are not faithful *till* death, I will make you faithful *after* death, or in the resurrection; so that there is no way that you can avoid receiving a crown of life!" Thus another passage is rendered useless by this boa constrictor on the tree of knowledge.

A writer in a Universalist periodical makes the following remark: "The bliss of the righteous will terminate, *as a reward;* but eternal life is the gift of God, *and depends not upon the virtue of the recipient in this world.*" Faith or unbelief, holiness or unholiness, therefore, virtue and vice, whatever may be the amount of their influence or of their degrees, in this world, have no influence upon the future destiny of man! And this is Universalism as defined by its friends. They thus exhibit it, denuded of the gaudy verbiage by which it is sometimes decked off, and sent into the world in quest of proselytes. Eternal life is a reward for a while, or

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perhaps, in this world; and then comes to an end, and turns into a gift! Whereas, it is a gift at its commencement, and onward, as every one knows, who knows anything of the Bible.

"I have fought a good fight," says Paul, "I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing"—(2 Tim. iv, 7, 8). But had he been a Universalist he would, or should, have said: But this crown would have been equally sure to me if I had fought a bad fight, or left my course unfinished, or denied the faith; and will be given to every one that *hates* his appearing, as certainly as to those who love it—to the covetous, proud, boasters, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God—to such as Jannes and Jambres, who withstood Moses—to such as those whose minds and consciences are defiled, being abominable and disobedient, and to every good work reprobate—to them that are contentious, and do not obey the truth, but obey unrighteousness—to such as all their lives were filled with all unrighteousness, fornication, maliciousness, envy, murder, debate, deceit, malignity—to the whisperers, back-biters, haters of God, despiteful, inventors of evil things, implacable, unmerciful—to the lawless and disobedient, the ungodly and sinners, the unholy and profane, the murderers of fathers and murderers of mothers, the manslayers, the whoremongers, the defilers of themselves with mankind, the men-stealers, liars, perjured persons; and if there be any thing else contrary to sound doctrine—I say, had Universalism been true, Paul would, or should, have made out some

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such list as the above, as sure candidates for the crown of righteousness, even should they never forsake their sins while they live! The meaning of words is now nothing; the exhibition of motive is a deceptive ligature of words; and promises to the *godly* are an empty sound—meaning, as one would suppose, something *particular* to a specified class; and yet, in fact, the same thing to all classes!

> "Then see, ah, see, the horrid Babel rise!
> The words us'd heretofore, which people thought
> Of meaning clear, no meaning now possess,
> Or quite another! *Mortar* now means *brick*,
> And brick *bitumen;* and bitumen, aught
> The heavens beneath, except itself! Now *fool*
> A wise man means, and now a *wise man*, fool.
> *Water* means *wind*, or *spirit*—fog or smoke,
> High rolling up the heavens, obscuring all,
> Is *sunshine* now; *afterward* means *before*,
> And *past* means *present* or the *future:* hell
> Old Hinnom is, or conscience; as for sin,
> 'Tis but a railroad leading *down*, but down
> Is *up* in this wild category—sin
> A railroad is, with locomotives throng'd,
> And cars with passengers: the devil's self
> Is *nobody*—and all for glory bound!"

"Charge them that are rich in this world," says Paul (1 Tim. vi, 17–19), "that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate—laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." It must be manifest to every one, that this passage teaches an indispensible connection between holiness of character here, and the possession of eternal life hereafter; and that, if such a connection was not present to the apostle's mind, he must have felt the keenest self-reproach for uttering

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himself in this way. Would any person, in his senses, ever think of adducing this passage to prove there is no such connection? Abner Kneeland, formerly the head of Universalism in this country, but now an Atheist or Pantheist (following out the tendency of Universalism), felt a difficulty when he came to translate this place—(for *he* made a translation to favor Universalism as much as possible)—and the last clause runs thus: "*that they may lay hold on the* TRUE life!" Shameful as this was, he could do no better. He knew himself to be dishonest and disingenuous in making the phrase "*true life*" translate "*tes aiooniou zooes*," ETERNAL life! He wished to confine "the time to come" within some period that would soon terminate (the destruction of Jerusalem, without doubt), and then the "*true* life" would be that which those who escaped should possess. It was necessary for them to be holy that the *Gentiles* might escape the destruction of the *Jews*, that Ephesus, and even Rome itself, might be safe when Jerusalem fell! What a miserable shift is this! And yet it is the very best that Universalists can do with the passage. The passage in question teaches that, although full provision has been made for the salvation of mankind, none of them who have sinned will be saved by it unless they by faith and obedience appropriate it to themselves. It is, therefore, purely by *grace* or *favor* that salvation is bestowed; as much so, as the generous citizen who makes a feast for the poor as a gratuity—a feast which costs them nothing—bestows favor by bestowing food. However, if the poor would be benefitted by it, *they must eat.*

"But now, being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end, everlasting life." "Now, if any man have not the Spirit of Christ, he is none of his." "If ye live after the flesh, ye shall die: but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." "For

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as many as are led by the Spirit of God, they are the sons of God." "And, if children, then heirs; heirs of God, and joint heirs with Christ, IF SO BE THAT WE SUFFER WITH HIM, THAT WE MAY BE GLORIFIED TOGETHER." (Rom. vi and viii, *passim.*)

Several important items are here distinctly particularized. 1. Pardon is necessary to free us from sin; this liberation is essential to fruitfulness in holiness; and the practice of holiness is essential to everlasting life. 2. Christ owns no man as a member of his Body who does not possess his Spirit; that is, the Holy Spirit, whose influences lead to holiness of heart and life. 3. Men who continue to walk after the flesh while they live, shall die; and this is, therefore, plainly, neither physical death—for all, good and bad, are subject to that—nor moral death, for that is it under which all sinners are placed already, and *are dead* while sinning; but here there is something, called death, that falls upon the incorrigible after their course of transgression is ended: it is, therefore, "A SECOND DEATH," not induced by the disobedience of the first man, but by those sins of their own, which sinners would not, in life, allow to be pardoned. There is no proposition clearer than this. 4. Eternal life is promised to Christians, if they will mortify the deeds of the body; by which is meant, not a mortification during a short time merely, but a denial and mortification of the deeds of the body during its whole history, a complete, not partial, mortification. God makes his promises to virtues *completed, as to duration*, not to virtues *merely incepted* or *begun*. 5. All such as God acknowledges as children—being forgiven, possess his Spirit—are godly; that is, are like him. Those, therefore, "are none of his" who refuse to be led by his Spirit: they are foreigners. 6. All who are children by faith, are heirs of all the estate of glory which the Father has given to the Son. But they can-

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not claim this divine patrimony merely because they are sons at the time of faith and first obedience, though at that time their title is clear; but this title must be kept clear; and this feature of the subject is plainly marked by the expressions, "*if so be that we suffer with him*," if we continue to maintain the station and dignity of children, if we continue faithful to him while we live, "*that we may be glorified together;*" for it is absurd to think of wearing the crown without having borne the cross. This place finds its parallel in the following: "If a man strive for masteries, yet he is not crowned unless he strive lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. * * It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: If we deny him, he also will deny us: If we believe not, yet he abideth faithful—he cannot deny himself. Put them in remembrance of these things."—(2 Tim. ii, 5–14.)

But let us now spread out before you another system of doctrine. It puts us in remembrance of these things: "The end of every man is eternal life, whether, in this world, he have his fruit unto holiness or not: If ye live after the flesh, ye *are dead* as long as ye continue so, but ye shall live eternally in Heaven after the death of the body; and if ye mortify the deeds of the body ye can gain no more: As many as are led by the Spirit of God, are, indeed, the sons of God; but all who are, in this life, led by the spirit of the devil, will be as rich in glory as they: If children, then heirs; heirs of God, and joint heirs with Christ—all which is very true; but the believer has the advantage only in so far as the present world is concerned, for all, without distinction of character, are equally heirs to future bliss; suffering with Christ here, is not connected with being glorified with him there! He that strives for masteries, or strives not,

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lawfully or unlawfully—no difference, so far as the great concern of eternal life is involved—or he who *strives not at all*, is equally sure of the immortal diadem, as the most temperate and devoted pleader for the prize. If we be dead with him in this world, it is true we shall live with him in another; but it is equally true that we shall live with him then, though we live unto sin while we live here! If we suffer with him here, we will reign with him there; but we will reign there at any rate, should we, in all this life, be "lovers of pleasure more than lovers of God." If we deny him, he will deny us at some such place as the destruction of Jerusalem; but he will own every traitor by converting him in the resurrection! If we believe not, it is no great difference; it is, in fact, none at all, in reference to the eternal world; for he abides faithful, and the meaning of this is, he will save us *then*, by making us holy. Put them in remembrance of these things." So speaks Universalism, and so speaks every pleader for it, whatever may be his form of words. "Good words and fair speeches" will, of course, "deceive the hearts of the simple;" but while what we call common sense shall find a residence among men, Universalism will be considered as fairly delineated in the above portrait. Nay, more; its public teachers cannot feel otherwise than smitten with the force of this popular objection. They always feel so: hence, their constant labors to *reconcile* their views with what appears in the Bible so flatly to contradict them.

Such a passage as the following illustrates the tendency of the doctrine: Paul says to the Corinthians, "Know ye not that they who run in a race all run, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible."—(1 Cor. ix, 24, 25.) The question is, how would a Universalist clergyman

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hammer his doctrine out of this text? In other words, how would he *reconcile* it to his views? The leading idea in the text is, that there is a necessary connection between running in a certain manner, and obtaining the incorruptible crown; and the whole similitude is drawn from the Grecian races in the stadium, where the successful party obtained the prize. In the Christian stadium, all that run may be crowned, if they will "so run" as the apostle directs. Here, then, is the difficulty: "So run," says the apostle, "*that ye may* obtain;" "they do it *to obtain* a corruptible crown" of mere weeds; "but we do it *to obtain* an incorruptible crown" of glory and life. It must be allowed that the *temperance* and *agility* of the young and ambitious Greek had something to do in securing his crown; but now, how can we make it out that the holiness, vigilance, temperance, godliness, and promptitude, of Christians, have nothing to do in securing their incorruptible crown? for all this must be made out, if Universalism be true! And here, we say, is a large difficulty. But how is it met? The answer is, *It is never met at all, and cannot be.* The system here comes to a dead halt. The hill is steep, and the forces, behind and before, the pushing and pulling, cannot move a vehicle so laden with the merchandise of Babylon, against all the laws of gravity, solemnity, and common sense.

Something, however, must be said, in replication, to keep up the appearance of argument, and to satisfy the more inquisitive Universalists. If about as many words be uttered, and those words be called an answer, though without the shadow of argument, to such difficulties as the above, the thing commonly passes off, and Universalists report a victory, as usual. The way they must meet the above is this: If, say they, eternal salvation cannot be had without holiness of heart and life here, then we purchase Heaven by our good works. This is

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the gist of the whole objection. We will look at it for a moment.

It is clear that we "are saved by grace," and yet it is equally clear that we are "saved by grace *through faith*." The whole is illustrated by one of the parables of Jesus. A certain man made a feast. Provisions were prepared. Messengers were sent out to invite guests. The provisions of this feast were the grace or favor of the householder, to those who were invited. His inviting them made them know the feast was for them. Now, when the guests came and partook, did they purchase the favor by coming, or by eating after they came? Nevertheless, their staying away would have deprived them of the benefits of the feast. So it is in reference to the Gospel feast. We but do our duty in coming, because we have been so commanded, so that there is no merit or purchasing worth in our act of coming: and when we receive the bounties of the feast, we cannot deserve them by the act of eating. "By grace are we saved, through faith, and that not of ourselves; it is the gift of God." But if we will not come to the Gospel feast, we must starve and famish forever. This feast is offered to the family of man while he is alive; let him not, therefore, suppose that God will prepare another, and force its provisions upon him after he is dead. Faith was designed to work by love, in the formation of that character which Jesus will finally own and bless.

Who would ever think of praising the human heart for its diastole and systole, in causing the circulation of the blood? Faith, if I may so say, is the diastole or dilatation of the heart, by which it receives the divine bounties; and love is the systole, or energizing principle that distributes those bounties in offices of goodness among men. To say, therefore, that we can, by any possibility, arrive at Heaven without the faith that works by love, forming us, in this life, to a temper suited to that holy

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place, is equivalent to saying that a man may live here without the circulation of his blood. And as we do not praise ourselves because our blood circulates, so neither do we sing glory to ourselves because we are saved.

Upon the whole, is it not most apparent that the great objects of the apostles were, first—To acquaint mankind with the humiliating fact, that human nature is broken and destroyed BY SIN—that it is utterly lost in itself; and, secondly—That conversion to God, effected through faith, repentance, and obedience—and, therefore, purely by divine grace—and effected, too, in this life, is necessary alike to spiritual enjoyment here, and immortality hereafter? Does it not seem, if those qualified embassadors did not intend to teach holiness *now*, as essential to the obtainment of Heaven *then*, that they have been singularly unfortunate in their use of words and phrases? We cannot imagine what language would teach such a connection, if the samples we have given must fail.

Paul endured "all things for the elect's sake, that they might obtain the salvation of God with eternal glory." It never came into his mind that all men were perfectly safe, respecting eternal glory, without his missionary and apostolic labors. It was equally far from the thought of the original twelve. They preached "repentance and remission of sins," in the name of their Master, "among all nations, beginning at Jerusalem;" and why? Merely that men, by holiness, might enjoy a better life here? that godliness might have promise of the life that now is? No, my friends! More was intended! They taught the same their Master inculcated before them—that men could lay up, for themselves, treasure in heaven, and if they did not, that they could not obtain it. This gave energy to their efforts, and scope to their ministry. Every apostle was as a cistern filled with living water; and those waters of life, poured out by the ministries of the Holy Spirit, chiming as they

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flowed, and uniting in their course from Jerusalem to the ends of the earth, fell, as it were, in cascades of healing grace upon "every creature under heaven." And when men were healed and "renewed in the spirit of their minds," had the healing and renovation no inseparable connection with immortality? Universalism! thou art a phantom and a cheat! May the words of our adorable Lord, who never spoke to deceive, sink deep into all our hearts—"Be thou faithful unto death, and I will give thee a crown of life."

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LECTURE III.

THE PRIESTHOOD OF AARON AGAINST UNIVERSALISM.

UNIVERSALISM, as a system of human reasoning upon the great articles of the Christian religion, teaches, that virtue can do man no good, and vice no harm, in reference to the life to come—that the one has no part in securing, and the other none in endangering, his eternal happiness in another life—that the best saint will receive no more, and the worst sinner no less, than eternal life—that there is no essential connection between character formed here, and the condition in which we shall be placed there—that, in a word, religion—that is, faith, repentance, obedience to the Gospel, holiness of heart and life—have nothing to do in reference to our laying hold on eternal life; for that life will be the lot of all mankind, no matter what kind of character they may form in the present world.

Such is the system of Universalism, when denuded of the deceptive integument of words by which its public advocates are ever concealing it; and, it may be added, such it is owned to be by the more ultra but ingenuous of its accredited pleaders. A fair and acknowledged definition, in the first place, seemed desirable, and even necessary. By this definition, then, I do not denigrate or blacken the sentiments of any one; and I trust there is no gentleman among Universalists who will so charge me. My labor and controversy are not with *persons*, but *things*. If, in defining as above, I have seemed to present Universalism to the world in a dress rather homely than otherwise, or rather in no dress at all, but perfectly naked, my apology is, that I confess it somewhat difficult so to define the system as to give no appearance of harshness. The reason, doubtless, is, the thing is of itself so unprepossessing when seen *as it is*, that the

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mildest word contracts an asperity, when employed in relation to it.

If such be the system of Universalism—if, as it teaches, virtue can do man no good, and vice no harm, in view of the life to come—you will say at once, the system is too absurd to be believed for a moment, provided the Bible is to be umpire in the cause. But there are two consideration to be taken into the account. The *first* is, if men generally understood the Bible, and were disposed to practice its precepts, they would be in no danger from Universalism; but, unfortunately, the Bible finds but a small share of attention among a considerable portion of our population, and thousands will not obey it, though they know what it enjoins. In this condition they want something to quiet their fears, and paralyze their conscience—some anodyne or soporific theological, that will not only give them sweet and gentle sleep, but preclude their being aroused from their slumbers: and Universalism spreads beneath them a couch of down, and sings them a song of everlasting repose. The *second* is, Universalist preachers do not so much aim to explain their scheme, that their hearers may perceive definitely what it is, or what it requires, if anything, as to give versions of Scripture, and commentaries on passages that public sentiment considers in their way. These commentaries are often managed with skill, sometimes with erudition, always with boldness and great verbosity; so that the week, unknowing, and such as want a pretext for disobedience, naturally slide into the scheme.

It is very common with this class of preachers to give out, from time to time, on what passages they will preach, selecting. generally, those which seem directly to contravene their theory. Well, the time comes. Then commences a covering up; a soldering of flaws; an array of criticisms; a mixing of things physical and moral, liter-

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al and anagogical; a patching of the canvas; a caulking of the hull; a tarring and splicing of the cordage; and, to drop the figures, every species of exegesis by means proximate and remote, Christian, Jewish, or heathen—to make out, at all hazards, and by all means, the darling themes, NO HELL AFTER DEATH, NO PUNISHMENT BEYOND THE GRAVE! When the work is done, some simple fellow says, as he returns home, "That was a mighty sermon! I should never have thought the text meant that; but 'tis true! What a shower of Scripture was brought to prove it!"

If we add to these two other facts, *first*, that the views of the Divinity, urged by these speakers and writers, are highly metaphysical and speculative (based upon theoretical, not practical, details of the Divine procedure—on what they suppose God *must* be and *do*, rather than on what he *has done* and *is*), and likely to be admitted at once, by such as are unaccustomed to reflection and reasoning; and, *secondly*, that the views advanced of the attributes of the Almightly are aimed to fix it in the minds of men, that those attributes are necessarily hostile to an everlasting punishment of the wicked, in another state of being; and, taking into the account an additional fact, that much art and tact are displayed to tickle and amuse the populace by *ad captandum vulgus* drollery and appeals to the passions—we must conclude that the system, if it may be called a system, that is governed by no regular laws or canons of interpretation, is dangerous alike to the faith of the Gospel and the morals of the Christian community.

As might have been anticipated from such a combination of powers and labors, Universalism, beginning, for the most part, in the eastern sections of this country, increased there to a considerable extent, and is now wedging its way into many sections of the west. Already it has found "a local habitation and a name" in the vast

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valley of the Mississippi. Wherever it prevails, faith, repentance, obedience to the Gospel, and all that laudable concern for their souls that sinners should feel, and which the true Gospel never fails to make them feel, die away, and contention, strife, verbosity, speculation upon the nature of God, and an endless string of quiddles, quibbles, quips and quirks, arise in their stead. There may be exceptions here and there, but, as has been said of "angels visits," "they are few, and far between!"

From the foregoing definition of Universalism, that I may lay before you a more extended view of the system, the following items are deducible, with, perhaps, others of less consideration; all of which are owned and defended, as of vital importance, by its public pleaders.

I. There is no punishment of any kind of any man, after death; and all punishment is corrective and beneficial in its nature and design. Some allow a punishment after death, when pressed closely.

II. The day of judgment, so frequently mentioned in the New Testament, is the Gospel dispensation, which did not fully commence till after the destruction of Jerusalem. Christ began to come "the second time" then.

III. The "quick and the dead," so often mentioned by the apostles, to be judged at the appearing and kingdom of Christ, are the "converted and unconverted," under the Gospel dispensation.

IV. Jesus Christ came in his kingdom, at, or shortly after, the destruction of Jerusalem, entered then upon the work of judgment, and has been judging "the quick and the dead," the converted and unconverted, ever since.

V. Man cannot form a character, in this life, for the next; but all will enter upon immortality then, whatever may have been their characters here—good, bad, or indifferent.

VI. There will be a resurrection of all the dead some

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time in the future; but there will be no distinction *afterward*, between just and unjust—for all will be just.

VII. God never pardons sins till after the sinner has suffered all the punishments he deserves. God remits sins, but not punishment.

Such is a fair drawing of this seven-sided, or seven-angled, edifice: and it is my deliberate opinion, that if this number *seven* were multiplied into itself seven times, the amount would fairly represent the numerous turnings, twistings, tergiversations, contortions and verticities, by which its friends strive to maintain its honor in public opinion. There is something in the human heart opposed to it, and that something is common sense; for every man feels and judges within himself, that if a system of religion, professing to be a revelation from heaven, requires endless explanations of its most prominent parts, so as to make them mean differently from what they plainly say, it had been better for man, and more honorable to God, if such professed revelation had never existed. With me, therefore, it has long since passed into an adage, and I think its wisdom and propriety are apparent to every unvitiated mind—"Any system of religion that requires to be upheld by evasions of the plain, common, and most easy and natural sense of Scripture, the translation being good, must be false."

An instance or two of this, in reference to Universalism, will introduce the subject of our present Lecture. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii, 10), is a passage that will require all kinds of evasion in the mouth of a Universalist, to twist and turn it from its plain import, so as to make it work in with the system. It would require thirty minutes, at the lowest calculation, to explain it, and half a lifetime afterward *pro re nata*, to defend and explain the explanation! After all, however, there stands the passage; and though it cannot be made plainer than it is as it

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came from the mouth of the inspiring Spirit, still it must be put to the torture periodically, and pressed with an incubus of drivelling exegeses. That it means what it says, cannot be admitted for a moment, by Universalists; for in this way it would seem to teach some connection between fidelity during life, and a crown of glory hereafter. It must be made out somehow from this passage, that whether a man be faithful or unfaithful, believing or infidel, a saint or a sinner, till death, he shall have a crown of life! This, we say, must be made out, or the passage silenced! Nullification is an essential branch of Universalism; nullification, I mean, of the Scriptures, and stultification is another branch, as we shall see in the progress of our prelections.

You perceive, then, from the instance just given, that in silencing and nullifying plain, unfigurative passages of the Bible, Universalists have a long road before them, all the way up hill, and steep into the bargain. Their labors in heaving their difficulties up hill remind me of the similar labors of a hero of another name:

> "With many a weary step, and many a groan,
> Up a high hill he heaves a huge round stone;
> The huge round stone, resulting with a bound,
> Whirls, leaps, and thunders down, and smokes along the ground!"

Our friends have never yet, it seems, rolled their body of difficulty to the hill-top. At a moment when they thought they had it extremely nigh the summit, and when a moment of rest for themselves, and triumph for their cause, was anticipated, all the props gave way, and the force from behind was unavailing. Thus, again and again, the mass has tumbled down the precipice. Determined, however, as if they had judged their salvation depended on their efforts to keep the "matter in motion," again they gather around the prostrate difficulty, and again ply all their powers. Some poise the

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lever and fulcrum; some work the wheel and tacle; some address the rope and pullies; others seize the screw, a species of enginery on which a little work may be expended to greater advantage; and others apply the weight of their own persons, and *lubber-lift*, as we say, and every pound avoirdupois becomes an argument! The mass moves. Again it is labored up the acclivity, and again, breaking all restraint, with lawless and angry momentum, it rushes down to where it was before! And thus our friends labor in a circle, and thus are likely to spend their lives in an endless round of labors that will do neither themselves nor us any *lasting* good, they themselves being judges. If I may drop the figure, though they explain the Scriptures, they will not stay explained; and the same task must be performed over and over, without any manner of connection with the future destiny of mankind!

> "O, sons of earth! why will you seek to rise
> By mountains pil'd on mountains to the skies?
> All heav'n with laughter the vain toil surveys,
> And buries madmen in the heaps they raise!"

The following section of the Epistle to the Hebrews, is another among the many passages which Universalists have found in the way of their theory. It has been more and oftener crucified and put to an open shame than other passages of less decisive edge and bearing. Every effort has been made to blunt or evade it. I will state the passage, and then show the points aimed to be made from it:

"For Christ is not entered into the holy places made with hands, the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others (for then must he often have suffered since the foundation of the world); but now, once, in the end of the

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orld, hath he appeared, to put away sin by the sacri-
ce of himself. And as it is appointed unto men once
o die, but after this the judgment; so Christ was once
ffered to bear the sins of many; and unto them that
ook for him shall he appear the second time, without
in, unto salvation."—Heb. ix, 24–28.

To silence, nullify, or bribe, this evidence, the fol-
owing is the scheme of interpretation, as though the
postle, sent to explain Jesus Christ, needed more ex-
lanation than the will of his Master! that the Jewish
igh-priest, typical of Christ as a priest, died, in some
ense, while he officiated, and this is the death here in-
ended by Paul—that "the judgment" after death was
he blessing assumed to have been pronounced by the
igh-priest after he "came out" of the holy places and
ppeared to the people—that the second appearing of
Christ began to take place upon the fall of Jerusalem,
and that we now live under that second advent. You
will suffer me, therefore, to translate the passage accord-
ing to the Universalist meaning of it: "And as it is ap-
ointed unto the Jewish high-priest to die once every
ear, but, after this, to pronounce *the blessing* upon the
eople at the door of the tabernacle; so Christ was once
ffered to bear the sins of many; and unto them that
ook for him shall he appear the second time, without a
in-offering, unto salvation," and, in fact, all, whether
hey look for him or not, shall obtain eternal blessed-
ess!

We will now, for the purpose of seeing whether the
Jewish Law will help the cause of Universalism, or jus-
ify the above translation, take a cursory view of the
riesthood of Aaron, with other kindred matters, and
ote, as we pass, wherein the mitred pontiff of Israel was
figure of our Lord.

We may admit, at the outset, without any prejudice
o the cause we plead, or any advantage to that of Uni-

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versalism, that Aaron was a type of Christ, in matters pertaining to the high-priesthood. But there is one fact to be noticed, relative to Christ, which is of immense value in these disquisitions, namely, *that his high-priesthood commenced* AFTER *he arose from the dead, not* BEFORE: for he was not a priest of the tribe of Levi, and after the order of Aaron, but of the tribe of Judah, and after the order of Melchisedec. Establish the fact, that Jesus entered not his high-priesthood till he entered into the eternal world, to die no more—and this we have done by a simple allusion to the Epistle to the Hebrews—and then the assertion that the high-priest died once a year, when he went into the holy places, is found to be not only foolish, but impious, and in direct opposition to the plainest declarations of Scripture.

We state it again, positively and emphatically, for the purpose of fixing attention supremely upon it, that the HIGH-PRIESTHOOD OF JESUS NEVER COMMENCED TILL AFTER HIS RESURRECTION. In whatever point, therefore, Aaron was a type of him, as a priest, that point is located beyond the resurrection of our Lord, when he was made a priest by the oath of God, "consecrated forever more," and when he entered upon his office, "not by the law of a carnal commandment, but by the power of an endless life." If, then, as we have seen, and as Paul so frequently affirms, Jesus never died as a high-priest, but, like Melchisedec, "abideth a priest continually," the searching for something in the high-priesthood of Aaron that may be called *his* death, the peeping into the holy of holies to see him draw there his last typical breath, is a more fruitless search than ever made by alchymist for the philosopher's stone. If Jesus, the antitype, as high-priest, never died; why try to establish a fact that never existed, that Aaron, the type, died, *while he officiated*, in the holy places?!

But let us be more particular. The high-priest, in

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common with the inferior priests, had four garments, namely, the linen breeches, the linen coat, the linen girdle, and the bonnet or turban. The name of the turban worn by the high-priest was called his *mitre*. But there were four other pieces peculiar to the high-priest, namely, the ephod, with its curious girdle, the breastplate of judgment, the long robe with the golden bells and pomegranates at the bottom, and the golden plate which he wore on his forehead. *See Exodus* xxviii, *passim*.

Some of these articles require a more particular description. The *ephod* was the outward garment of the high-priest, and was called the *golden ephod*, as both by the costliness of its materials and the superior workmanship displayed upon it, it was distinguished from the *linen ephod*, of the inferior priests. It seems to have been a short, sleeveless coat, fastened to him by a girdle of the same material. On either shoulder were the names, six on a shoulder, of the tribes of Israel, engraved in precious stones. *Exodus* xxviii.

In all this, the Jewish high-priest appears to have been a type of Christ, in heaven, not on earth. Our divine High-Priest, "who is passed into the heavens," appears there with his peculiar and glorious vestments of immortality, his ephod of glory—or, as John says, "girt about the paps with a golden girdle" (Rev. i, 13); or, as described by Isaiah (xi, 5), with "righteousness the girdle of his loins." Again, Isaiah says, "the government shall be upon his shoulder" (ix, 6); in allusion, perhaps, to the names of the tribes of Israel, on the shoulder-pieces of Aaron's ephod. Jesus has power, now in his divine pontificate, "to save to the utmost all them that come to God by him, seeing he ever liveth to make intercession for them."—Heb. vii, 25. His blood having been shed by violence at "the hour and power of darkness;" having himself been, as a lamb, sacrificed as

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it were at the door of the tabernacle; rising fr[illegible] dead, he, who had been the Lamb slain, now, a[illegible] priest, carries "his own blood" into the true hol[illegible] on high. Thus he has "become the author of [illegible] salvation to *all them that obey him*;" not to such [illegible] all their lives disregard him, and die in their sins [illegible] as Universalism teaches.

"The most considerable ornament of the hig[illegible] was his *breastplate*, a rich piece of cloth, c[illegible] wrought with gold, purple, etc., two spans long [illegible] span broad, so that, being doubled, it was a span [illegible] This was fastened to the ephod with wreathen chains of gold, both at top and bottom, so that the breastplate might not be loosed from the ephod. The ephod was the garment of *service*, the breastplate of *judgment*, an emblem of honor: these two must by no means be separated. In this breastplate, 1. The tribes of Israel were commended to God's favor, in twelve precious stones. Aaron was to bear 'their names for a memorial, before the Lord, continually.' 2. The Urim and Thummim, by which the will of God was made known in doubtful cases, was fixed in the breastplate. Urim and Thummim, signify *light* and *integrity*."—Exodus xxviii. Henry *in loc.*

The high-priest, thus ornamented, went, as Paul tells us, once a year, into the holy of holies, "not without blood, which he offered for himself and the errors of the people"—appeared before God for the whole camp of Israel, having the names of the tribes both on the ephod and breastplate (Exodus xxviii, 9, 10—17—21). Every Israelite, of whatever tribe, was thus represented in the holy places, his tribe and name on the ephod of service, "as with the engraving of a signet;" and his judgment, that is, his direction and guidance, on the breastplate, where light and integrity blended their rays to teach him, that while he received his guidance from God by

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ıcle, he was not to remain ignorant of the source of
derivation, and not to serve God without integrity
motive.

In this, the high-priest typified the risen and immor-
Jesus: for, though the camp of Israel were forbidden
come near, yet, as their representative was in the ho-
st of all with their names and cause, they might re-
ice: so the Messiah, having, by his blood, "obtained
rnal redemption for us;" having "become the author
eternal salvation to all them that obey him," entered,
rying with him that blood, "into heaven itself," and
re makes intercession for us at the right hand of
d—there antecedes all the faithful in the Royal Pal-
—there, in a word, is "an Advocate with the Fath-
" bearing the names of all "his jewels" (Mal. iii, 17),
his ephod and on his breastplate, on his shoulder and
his heart. While on the earth the statutes and judg-
nts of Jesus have gone forth, and his embassadors
binding and loosing whatever ought to be bound or
sed (Matt. xviii, 18), our High-Priest in the heavens,
the light and integrity of his own divine Urim and
ummim, judges upon the same causes, binds and
ses, and, as it were, treasures up the records of judg-
nt, "ready to be revealed in the last time." His em-
ssadors below, in the holy place, note upon the docket
ostolic, the causes of all who hear the Gospel, and pub-
h their decisions; while Jesus above, in the place most
ly—before a better than golden censer; before the ark
a better covenant than that written off tables of stone;
ere there is better manna than fell in the Arabian
sert to famishing Israel; where there are cherubims
glory fairer and brighter than those which spread out
eir golden wings over the mercy-seat of the taberna-
; where a better than Aaron's rod of priesthood for-
er buds and blooms with the freshness and fragrance
d fruit of immortality—approves of their administra-

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tion, calls himself "*the Amen*" for this very reason
iii, 14; 2 Cor. i, 20), and pledges his power, wisdom
veracity, to maintain their decisions when he sha
pear in all his glory. In this it is only the saints
can rejoice: for now they have "boldness to enter
the holiest, by the blood of Jesus, by a new and l
way which he hath consecrated for us through the
that is to say, his flesh: and having a high-priest
the house of God," they "draw near with a true h
in full assurance of faith, having" their "hearts s
kled from an evil conscience, and" their "bodies wa
with pure water."—Heb. x, 19–22. As God acc
the Jewish nation by sacrifices made at the door o
tabernacle, Aaron carrying the blood, afterward
the holiest place annually; so we, coming first to th
tar, then to the laver, then to the shew-bread, ca
stick, etc., or, to speak without a figure, coming fir
Jesus, by faith in his blood, then obeying him acco
to the order given to his apostles, entering thus int
church like the inferior priests entered the first de
ment of the tabernacle, and, receiving all the imm
ties of the the Christian organization, are said t
"accepted in the Beloved," who is already for us a
binger or "forerunner" in the celestial abodes.—
i, 6; Heb. vi, 20.

Much has been said, written, and conjectured, b
learned, respecting the Urim and Thummim of Aa
breastplate. It was, it seems, because of Urim
Thummim that breastplate was styled the b
plate of judgment; and *light* and *integrity* might
entitle it to that denomination. The difficulty, t
fore, does not consist in understanding the nature
use of Urim and Thummim, for these are as appare
those of the other articles of dress and of office; but
certaining how, and of what, they were composed.
perhaps, we shall never be able to know, and it is unn

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ant. There appear to have been symbols of light and integrity or perfection on this very curious breastplate; and ence, while it served for an *oracle* at which inquiry was ade in case of emergency, it seemed to own a fact long fterward asserted by Paul, that "perfection" was unttainable "by the Levitical priesthood."—Heb. vii, 11. The breastplate, we say, with Urim and Thummim, beame an *oracle*, and the judgments obtained from it were n all cases decisive and final. That it was called the "breastplate of judgment" from this fact, and not beause the high-priest came out of the tabernacle and assed judgment upon the people *en masse*, or even indiidually, is proved beyond all cavil by the following Scripture: "And he (Joshua) shall stand before Eleazar, he priest, who shall ask [judgment] for him after the udgment of Urim before the Lord: at his word shall they go out, and at his word shall they come in, he and all he children of Israel with him, even all the congregaion."—Numb. xxvii, 21. Here the successor of Moses was appointed by the judgment of Urim, and all the renaining journeyings of the camp; together with every novement of Joshua, for or with the chosen tribes, were ndicated by the same judgment. Every one of these judgments was obtained "before the Lord," that is, by the high-priest while he was in the holy places. Of the nature of these decisions we shall hear more presently. When the camp of Israel should travel; when it should remain stationary; when it should go out or come in, make war or conclude peace; or when it should pass over the Jordan—were important matters, involving the interests of the whole nation; and from the light and integrity of this breast-plate of judgment, these decisions were sought and found.

The matters thus far detailed, seem incapable of being misunderstood. Take, however, another passage: "And thou shalt put in the breast-plate of judgment,

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the illuminations and perfections"—(the Urim [illegible] Thummim, these names being undefined in ou[illegible] version)—"And they shall be on Aaron's heart [illegible] goeth in before the Lord: and Aaron shall [illegible] judgment of the children of Israel upon his [illegible] fore the Lord continually."—Ex. xxviii, 30. [illegible] question is, what was "the judgment of the ch[illegible] Israel upon the heart of Aaron, before the Lo[illegible]d?" [illegible] may answer, without any violation of truth, th[illegible] not any judgment that Aaron passed (for he never p[illegible] ed any such at the door of the tabernacle) upon the p[illegible] ple "when he came out," as Universalism assumes, fr[illegible] the holy places. On the contrary, we are here told th[illegible] he bore their judgment on his heart *when he went in* [illegible] *fore the Lord*—that the judgment was *before the Lo*[illegible] not before *the people*. It was, then, a judgment o[illegible] concerning, the children of Israel, in reference, not [illegible] what they should do in worship, for there were laws [illegible] a ritual regulating that; nor yet as to whether oblati[illegible] had been received, for these were appointed by l[illegible] but a decision, as it is expressed, "when they sho[illegible] go out, and when they should come in," etc., there [illegible] ing laws, for every other matter, made and provided.

Again. The judgment here mentioned, is not th[illegible] of civil causes; for there were tribunals specially a[illegible] pointed for these, in which the Levites were not exc[illegible] sively judges, as any one may see by reading the fi[illegible] books of Moses. Under the judges and kings ther[illegible] were tribunals of justice: but the oracle of Urim an[illegible] Thummim was not consulted in matters of mere litig[illegible] tion and civil pleadings. Evidence, in such causes, w[illegible] as necessary among the Jews as it now is in our ow[illegible] courts of judicature.

Once more. The judgment here borne "on the hea[illegible] of Aaron, before the Lord, continually," called the "jud[illegible] ment of," or concerning, "the children of Israel," w[illegible]

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not the pronouncing of pardon upon them by the high-priest, or any one else; for the high-priest had no such duty to perform. To say that Aaron thus passed sentence upon the people, on his return from the holy place, is to contradict matters of fact in the Jewish law; for the people did not have to wait a whole year for assurance of forgiveness from the mouth of the high-priest, but had that assurance at any time while the daily sacrifices continued. There was a yearly atonement made for the priests themselves, for the people, and for the holy things (Lev. xvi); but these are the very sacrifices concerning which Paul says that in them "there is a remembrance made again of sins every year" (Heb. x, 3), so that the Israelites in the wilderness, if they understood their own law, knew what Paul so long afterwards told their children, that it was "not possible the blood of bulls and of goats should take away sins" (Heb. x, 4).

There was, nevertheless, a species of pardon, a national, ceremonial remission, enjoyed by the Israelites; a purification which never reached the conscience, or made it perfect; and the best that can be said of it, is, that it, and the means of acquiring it, were figures of purification and its means, under the High-Priesthood of the Messiah. But their remission, such as it was, belonged not to the priest, either high or inferior, to pronounce upon them. This pronouncing of pardon by *priests*, had its origin in other times and among other people. There were laws regulating forgiveness in Judaism, and when these were complied with on the part of the applicant, he knew that his sins were forgiven as certainly as he knew he had made his offering or that an offering had been made for him. Strange, that laws should be enacted to be obeyed in order to pardon, and yet that the applicant should be made to depend on the sentence of a priest before claiming the blessing! What will men not do when hard pressed in a bad cause?

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But for what purpose did the high-priest go into the holy place once a year with the blood of others? I will tell you: Into the first department of the tabernacle the common or inferior priests went, constantly "accomplishing the service: but into the second [space, or holiest of all] the *high-priest* went, alone, once every year, "not without blood, which he offered," in that holy place, "for himself and the errors of the people: *the Holy Spirit this signifying, that* THE WAY INTO THE HOLIEST OF ALL WAS NOT MADE MANIFEST WHILE AS THE FIRST TABERNACLE WAS YET STANDING." The meaning, therefore, of the high-priest's annually going in the holiest of all, was, that the children of Israel might know that the observances of their law reached not, in reality, into the secret of salvation from sin, but *as a figure*, even the priesthood of Aaron could do no more than indicate another PRIEST, whose pontificate was then vailed in mystery. Paul, that great commentator on the promises and laws of the antecedent economy, says, in his Epistle to the Galatians: "Wherefore the law was our schoolmaster unto Christ, that we might be justified by faith. But after that faith has come, we are no longer under a schoolmaster"—(Gal. iii, 24). Every bleating calf, or kid, or ram, or heifer; every girdled priest, in garments white and clean, bonneted for service, and sprinkling the warm blood of sacrifices; every candlestick of gold, and laver of brass, or "badger's skin dyed red;" each department of the tabernacle, and the furniture of each; even the copies of the Law written in the divine autograph, in perpetual memorial before God, in the holiest of all; Aaron's rod that budded, the pot of manna, the golden censer, the cherubims of glory shadowing the mercy-seat; and the annual introgression of the high-priest behind the vail, alone in his glory—all were lessons of the pedagogue teaching, by figures, the substantialities of "the age that was to come." Jesus, when he

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went through his own vail, that is, when he passed beyond his flesh, rose to God, and in immortality took the blood he shed while a mortal, and with it entered into heaven itself; threw back a mantle of perfect light upon all the intricate machinery of the Law, and explained, in letters of glory, the priesthood of Aaron and Melchisedec. All the Jews, under the Law, were minors; were under tutors and governors till the time appointed of the Father, and differed nothing from servants, though lords of all (Gal. iv, *passim;* Rom. iii, *passim*); and had they understood the nature of their economy, they would have received their Messiah without a murmur.

While, however, the entrance of the high-priest, once a year, into the holiest of all, showed "that the way into the" true "holiest of all was not manifest while the first tabernacle was yet standing," the people of Israel did, nevertheless, regard him as their representative "before the Lord continually," and rejoiced in him after the peculiar nature of their institution: for, as we have seen, he bore their judgment, that is, their direction, constantly; received oracles for them; and they were enabled, by his ministry, to know when to go out, when to come in—as a nation—when to travel, and when, in fine, to do every thing that was required of them, as a congregation, a "church in the wilderness" (Acts vii, 38). They knew Aaron to be ALIVE in the holiest place, the proof of which was, they heard the music of the golden bells that fimbriated the bottom of his flowing robe. Whether these bells all sounded in unison, or whether there was a diapason that embraced the diapentes, diatessarons, etc., we have no means of knowing. Probably, as Moses was "learned in all the wisdom of the Egyptians, and was mighty in words, and in deeds (Acts vii, 22), and was, besides, divinely inspired, the science of music, so famous in every age, was not entirely overlooked in

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this instance. Those golden bells may have been so disposed on the garment, and so constructed in reference to their tones, that, by moving the garment orderly from side to side, a unique and peculiar air may have been performed. Be the matter as it may, the people heard the sound of Aaron while he was in the holiest place, and when he came out. Now, be it observed, that Aaron made this music while in and while out of the holy place, *lest he should die!* Will you hear the Law? "And it shall be upon Aaron to minister; and *his sound* shall be heard when he goeth in unto the holy place, before the Lord, and when he cometh out, THAT HE DIE NOT" (Ex. xxviii, 35). Universalist clergymen tell us that Aaron was dead while in the holy place; but Moses tells us that he was not only alive, but that the sound he made while there saved his life!! Which shall we believe!? But the miserable cause we are here ferreting out, gains nothing by assuming that Aaron here died *typically*, and will gain nothing till it can be proved that his *life*, as high-priest, was typical of the *death* of Jesus. But, as this is among the things that "are impossible with men," Paul having already, as we have seen, decided on that subject, it remains to say, that Universalism is thus excommunicated from the holy of holies!

One remark more upon the judgment of Urim, and we have done with that subject. That the breastplate of judgment served as an *oracle* to give directions or judgments in *national*, not in civil or purely *ecclesiastical* matters, is further evident from the following facts:

When about to die, Moses blessed the tribes of Israel in that very pathetic valedictory recorded in the 33rd chapter of Deuteronomy. Of the "tribe of Levi he said, Let thy Thummim and thy Urim be with thy *holy one*;" that is, as commentators say, Let thy perfections and thy lights be with thy high-priest; let the judgments or

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directions which he shall deliver from the oracle in his breastplate, guide thee in all thy ways.

We find some instances in which, besides those already metioned, this judgment of Urim was sought in national affairs. Saul, in great fear and perplexity at sight of the Philistines, inquired for judgment in many ways, but was baffled in all; for "the Lord answered him not, neiby dreams, nor by Urim, nor by prophets" (1 Samuel xxxii, 6). We quote the place to show that, however unsuccessful an impious king was in receiving the judgment of Urim, it was the established practice in Israel to seek direction in this way, in matters emergent, nevertheless.

That such was the use which, from the times of the tabernacle, the Jews made of the high-priest's breastplate, is still further evident from the fact, that after their captivity and upon their return, when a doubt arose as to the genealogy of certain priests, the Tirshatha, or governor, decreed that all doubtful persons as unholy should be put from the priesthood. The account of the matter is remarkable: "And the Tirshatha said unto them that they should not eat of the most holy things, till there rose up a priest with Urim and with Thummim," from whose oracular response in the case there could be no appeal, or which would settle the question forever (Ezra ii, 63).

So much for the "breastplate of judgment," and Urim and Thummim, which entitled it to that name. The remaining articles of vestment of the high-priest, the robe of the ephod and the golden plate worn on his forehead, on which was written, *holiness to the Lord*, are not necessary to be described, in this place. Enough has been said of the golden bells, and of the mitred priest within the vail, we think, to set Universalists hunting after some other death than that of Aaron in the *sanctissimus locus!* It will not now do to say, "it is appoint-

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ed unto *the high-priests* once a year to die, but after this the judgment!" "*O tempora, O mores!*" or, as we may say, in reference to Universalism, *O Aaron, and O Moses!*

Well, then, we have seen and admitted that Aaron was a type of Christ, in relation to the high-priesthood. But how, and wherein, has been fairly stated: but that the matter may be summed up in few words, so as to be easily remembered, I remark: Aaron had robes "for glory and for beauty;" Christ, as a priest, is glorified, "made higher than the heavens," and, as seen "coming in his kingdom," wore on his countenance a glory as of the sun, and, upon his person, raiment shining and glistering, exceeding white as snow, such as no fuller on earth could imitate (Matt. xvii; Mark ix; Luke ix). Aaron was called of God: Christ is called of God as was Aaron. Aaron went once a year into the holy of holies, with the blood of beasts: Christ went into heaven itself, with his own blood. Aaron bore the judgment or direction of the children of Israel on his heart before the Lord *in the holiest place:* Christ bears our judgment or direction, our names and our cause, on his heart in the true holy place, *if we belong to the royal priesthood*, and issues his oracles by an agent or embassador, whom he has sent for that purpose, the Holy Spirit; and this Holy Spirit, that nothing might be wanting, deposited the oracles in "earthen vessels," called apostles, who have declared the judgments in all the world. While Aaron was in the holiest place, he made a peculiar music with the golden bells aforesaid, by which the people knew HE WAS ALIVE, though he stood in the constituted presence of Jehovah: Messiah, though "passed into the heavens" and "at the right hand of God," and "though now we see him not, but believe," assures us by "the joyful sound" we hear, that "he EVER LIVETH to make intercession for us"—we hear a music infinitely tran-

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ccending the dulcet tones of Aaron's golden bells—the nusic of immortality chimes upon our ear, and we are ven allowed, by faith divine, to catch angelic lyres and end the pealing anthem along eternity, swelled by the ributary praises of sinners redeemed by blood! Aaron ppeared before God with the symbols of light and integrity over his heart in the Urim and Thummim: Jeus appears before the glorious throne, the light and ntegrity itself, and has pledged all the fidelity of his ame, THE AMEN, for the full performance of every oracle e has spoken from heaven. Aaron was anointed to he service with the holy oil of consecration: Jesus vas "anointed with the oil of gladness above his felows," with the holy Spirit of God, which was put upon im without measure. Aaron could not remain in office y reason of death: but Jesus, because he ever lives, ath an immutable priesthood, "and is able to save, to he utmost, all them that come to God by him."

"Once in the circuit of a year,
With blood, but not his own,
Aaron, within the veil, appear'd
Before the golden throne:

"But Christ, with his own pow'rful blood,
Ascends above the skies,
And, in the presence of our God,
Shows his own sacrifice.

"Jesus, in thee our eyes behold
A thousand glories more
Than the rich gems and polish'd gold
The sons of Aaron wore."

Still, it is assumed by Universalists, that Aaron was ypically *dead*, while he was in the holiest place! To nake out their cause from the text we are considering Heb. ix, 27), they have searched for something to call *leath*, in the service of Aaron's pontificate. Well, it vould not do to say that the priest died in the ram or

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bullock, for there is no hint of such a thing in all the law of Moses. It would not do to say the scape-goat (Levit. xvi), that bore away the sins of the nation "into a land not inhabited," *died;* for there was no order to kill, but, on the contrary, to "*let it go*" and take care of itself! Nor would it do to say, the inferior priests died *typically*, for they were types, not of Christ, but of *Christians!* What, then, is to be done for something to call the death of Aaron? After searching a long while, as the very best that could be done in a case so desperate, impelled either by ignorance or a determination to "handle the word of God deceitfully" (we trust the former), it was resolved, as the high-priest went once a year into the holiest place, to call this entrance into the *holy of holies, death!*

But, just here, more difficulties entangle Universalism than we would at first imagine could find their way into the holy of holies. For Aaron, while he is typically dead and buried, "bears the judgment of the children of Israel on his heart, before the Lord, *continually!*" While he is dead and buried, presents incense and burns it! While he is dead and buried, sprinkles blood upon the sacred furniture of the place! While he is dead and buried, wears the golden plate, the ephod, the robes pontifical, and receives oracles by Urim and Thummim! While he is dead and buried, the people in the outer court, as evidence of the fact that he is *dead*, hear the chiming of the golden bells, "the sound of Aaron" as he waves the belled and pomegranated robe to and fro! So, then, Aaron is dead. "But after this the judgment!" But you ask, here, if Aaron could do all this while typically *dead*, what can he not do when he typically comes to *life?* We shall see.

All at once, Aaron rises from the dead, that is, comes out of the holy place, and appears "alive after his passion!" Still, all the time he is coming out, and after he

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is out, the same music of the golden bells, heard all the time he was dead and buried, as the evidence of his death, continues! The onyx stones of the ephod, that shone with peculiar splendor while he was dead, nay, even while he was dying, now carried out on his shoulders by the same actions that caused his death, namely, his putting one foot before the other, emit not an additional ray! The four rows of gems on the breastplate, the sardius, topaz, carbuncle, the emerald, sapphire, diamond, the ligure, agate, amethyst, the beryl, onyx, jasper (Ex. xxviii, 17–20), all continue as they were before! The mitre and plate, the long robe and linen breeches, are all the same in his resurrection that they were in his death and burial; only there appears this difference, that Aaron did nearly all the work while he was dead and buried, and found little or nothing to perform after his resurrection! The whole assumption that Aaron died typically, is thus shown to be supremely ridiculous.

If our Universalist friends understood the nature of the priesthood of Christ, they would subject neither themselves nor Aaron to these imputations. They seem never to have reflected that Christ was not a high-priest when he died—that it was no part of the priest's business, as such, to die—and that Jesus never entered upon the duties of his office, as high-priest, till he had been raised from the dead by "the glory of the Father." They ought to have learned long ago, that he was made a priest "by the word of the oath which was since the law," and that this word took effect upon his resurrection. He was slain, not as a *priest*, but as a *lamb;* and, afterwards rising from the dead, made a priest after the order of Melchisedec, and not at all interfering, "on the earth," with the arrangements of Aaron (Heb. viii, 4), he took his own blood and offered it before the throne of God as the price of eternal redemption. Thus he had "somewhat to offer," even that "precious blood"

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which had been spilt by murderers, and ran down in purple tides upon the rugged cross; and thus he offered it in the holy of holies on high.

We have now seen what sort of a death Aaron died in the holy place, according to Universalism: but as it is said in the text, "but after this the judgment," it becomes necessary to convert Aaron into a judge after his typical resurrection! But, as Moses has said nothing of Aaron's judging the people once a year upon his return from the sanctuary, but has said something about blessing them on some occasions, there is room for another assumption, namely, that this *blessing* was pronounced *annually*, and was the *post mortem* JUDGMENT intended. Heb. ix, 27.

Let us see. You will find the form of this blessing recorded in the sixth chapter of the Book of Numbers. It follows: "And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise shall ye bless the children of Israel, saying unto them, The Lord bless thee and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. And they (Aaron and his sons) shall put my name upon the children of Israel, and I will bless them." Can it be made out, from this passage, that Aaron, as high-priest, pronounced this blessing annually, and that it is the after-death judgment?

Respecting the first, that the high-priest was commissioned to bless the people, it is true only in part; for the sons of Aaron and the inferior priests had the same commission and power. And that the blessing was an annual affair, is wholly wanting in proof. Though the high-priest might bless, and, doubtless, on some occasions did, the inferior priests generally performed this service, as we may learn from other passages. "At that time the Lord separated the tribe of Levi to bear the

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ark of the covenant of the Lord, to stand before the Lord, to minister unto him, *and to bless in his name*, unto this day" (Deut. x, 8). Here, then, this work of blessing is seen to appertain to *the whole tribe of Levi*, and that blessing had been their custom from the commencement of the legal ceremonies till the day that Moses penned the above passage, a space of more than thirty-nine years! In the first passage, the commission to bless is given to Aaron and his sons; in the second, to the whole tribe of Levi, so that the two places perfectly harmonize.

We have no account in the Pentateuch as to the time, place, and manner, of conferring the above blessing; but Bishop Pierson tells us, that the Jews had a tradition that the priests blessed the people only at the close of the morning sacrifice; so that it seems to have been a daily and not an annual duty of the priests. Be this as it may, one thing is certain, that those benedictions were, for the most part, made by the inferior priests, and very frequently, as there were hundreds of them who held the commission. Whether those blessings were pronounced at the door of the tabernacle, upon all the people collectively at the daily sacrifices, or privately upon individuals at other times and places, is nowhere specifically said. One thing is certain, that the form of the blessing throughout runs in the singular number, "the Lord bless *thee*," etc., which does not much favor the notion that the benediction was pronounced upon all the people collectively; still the pronunciation of it did not appertain to the high-priest, *ex officio*, any more than to the whole tribe of Levi, *ex officio!* Here, again, Universalism is stranded.

But, it will be asked, did not Aaron bless the people on *one* occasion, when he came out of the tabernacle? We respond, yes, he did so once *jointly* with Moses, at the setting up and consecration of the tabernacle, as we

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learn at large, in the Book of Leviticus (ix, *passim*); but he as much blessed them *before he went in* as when he came *out!* If so, it seems to have been appointed unto Aaron, at this time, to die, but *before* this the judgment! It is said of Aaron, before he went in, that "he lifted up his hand toward the people and blessed them;" and, after this, that "Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people. And there came a fire out from before the Lord and consumed upon the altar the burnt-offering and the fat; which, when all the people saw, they shouted and fell on their faces."

We notice, here, that this was a special, not a general, occasion—the *commencement* of the tabernacle service; and the glory of the Lord appeared, as Moses had predicted: for, in the general, afterwards, the fire and glory did not appear, any more than the people shouted and fell on their faces. The reason of the shout and fall was, not that Aaron judged them, pronouncing their sins forgiven—the assumption of Universalists—but because "they saw the glory of the Lord," as Moses had predicted. Here, again, the vessel of our friends is stranded, and must remain so till it can be proved that Aaron blessed the people more after he came out of the holy place than before he went in, and till it can be proved that all his *blessings* were *judgments!* What is to be done with the whole tribe of Levi, with their blessings, that is, their judgments, must be left to the discretion and *judgment* of our Universalist contemporaries.

But, you have a right to ask, did not the coming out of Aaron, from the tabernacle, prefigure some event in the Christian economy? To this we say, perhaps it did. But if it adumbrated anything, it was the return of our High-Priest from the heavenly places "without a sin-offering unto salvation." We know that the going in of Aaron was a figure of the entrance of Jesus into the true

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holy places; and his coming out may represent the corresponding event; though the Jewish economy was "not the very image of the things" under the Gospel (Heb. x, 1): so that, where we have no guide but analogy, we must advance cautiously. We may say, that as, when Moses and Aaron came out of the tabernacle, "the glory of the Lord appeared," fire came out of the divine chamber and consumed the offering and the fat, and "devoured" even the the sons of Aaron, Nadab and Abihu, for their wickedness, immediately afterward (Levit. x, 2); so the Lord Jesus, when he leaves the royal chamber to revisit the earth, "shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. i, 7, 8). If so, Universalism is stranded in another place, as this figure makes the return of Jesus as literal as his departure, and fixes the judgment after the death of those to be judged.

To conclude this department of our subject, you will please bear in mind, that if Aaron's entering into the holiest place typified the *death* of Jesus, this makes the sanctuary a figure of the *grave;* whereas, Paul makes it a type of the Christian church and of heaven, the holy place below, and the most holy above. Again: If Aaron's going in signified the death of Christ, his coming out signified his resurrection. But it is of no use to multiply words, as Paul makes Aaron's introgression a type of Christ carrying his own blood into heaven itself, to appear in the presence of God for us. One fact is worth a thousand arguments, and ten thousand figures unexplained. Thus, friends, after a long pilgrimage to the wilderness of Sinai, and a circuitous route of forty years with the chosen tribes, we have seen that Aaron's rod has not lost its virtue, that it still buds, and still has power to swallow all the magical serpents that Jannes and Jambres can throw down before it; or, to alter the

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figure, that Universalism gains not, but looses, by consulting the pontificate of Aaron. The Lord answers it not, "neither by dreams, nor by Urim, nor by prophets." That Aaron was typically dead, in the holy of holies, we have seen to be an assumption and a hoax, or that, if he was, his typical *death* prefigured the "*endless life*" of Christ!

Respecting the *second* item in the priestly benediction (for you will suffer me to return to this subject), namely, that the *blessing* committed to Aaron and his sons, was the *post mortem* JUDGMENT asserted in Hebrews ix, 27, a brief remark is all that it deserves. The word *judgment* occurs, in the whole compass of both Testaments, some three hundred and ninety times, and has many shades of meaning; but, like other words, all its so called numerous meanings are resolvable into one. The word is taken to represent the decision of a judge; the spirit of wisdom and prudence; remarkable punishments; the chastisement which God brings on his people for their good; the solemn trial of the last day; the laws, statutes, and commands of God; the punishment inflicted on Christ for our sins; the doctrines of the Gospel; the justice and equity of the Divine administration; God's purposes concerning nations and persons; powers of adjusting differences and controversies among Christians; sentiments or opinions; counsel, advice, etc., etc. Dr. Webster defines the term thus: "the act of judging; the act or process of the mind in comparing its ideas to find their agreement or disagreement, and to ascertain truth. The faculty of the mind by which man is enabled to compare ideas and ascertain the relation of terms and propositions. The determination of the mind, formed from comparing the relation of ideas, or the comparison of facts and arguments. In *Law*, the sentence or doom pronounced in any cause, civil or criminal, by the judge or court by which it is tried. The

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right or power of passing sentence. Determination; decision; opinion; notion."

It is remarkable that the terms *bless*, *blessing*, *blessedness*, etc., occur about as many times in the Bible as *judge*, *judgment*, etc., and that the one, in no case as far as we are advised, is used for the other. *God* is said to bless when he bestows goods and prosperity, temporal and spiritual; when he consecrates or sanctifies any one; when he empowers and invests with office and emolument. *Christ* blesses when he gives thanks to his Father; when he commends others to God in prayer; when he turns men from their wickedness. *Men* are said to bless when they praise God for his goodness; when they give thanks for benefits and mercies received; when, by God's appointment, they pronounce and foretel future joys and prosperity; when they pray to God in the behalf of others; when they reckon themselves happy; when they applaud themselves in view of their present prosperity; when they flatter themselves with hopes of impunity, as if God does not notice their sins, or will not punish them for their rebellion. And, finally, God has promised to bless such, and such only, as obey him and keep his commandments. *To bless* is thus defined by Dr. Webster: "to pronounce a wish of happiness to one; to express a desire of happiness. To make happy; to make successful; to prosper in temporal concerns. To make happy in a future life. To set apart or consecrate to holy purposes; to make and pronounce holy. To consecrate by prayer; to invoke a blessing upon. To praise, to glorify for benefits received. To praise; to magnify; to extol for excellencies."

Such is a full and authoritative definition of the terms *to judge* and *to bless*. It now remains to determine their synonymity, if they have any. It is asserted that the terms, at least, as they occur in the text (Heb. ix, 27, 28), are synonymous. Again, then, let us read the pas-

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sage—again let us surrogate "men" into high-priests' places, and high-priests into "men's" places, and *blessing* into the place of *judgment*. Are you prepared for the passage? Hearken! "And as it is appointed unto the Jewish *high-priests* once every year to die; but after this *the blessing;* so Christ was once offered to bear the sins of many!" This, besides producing many other novel and mysterious doctrines, would make the "blessing" on Israel to come but once a year; whereas, Aaron bore their judgment "on his heart, before the Lord, *continually*," and the whole tribe of Levi had the same *commission* to bless with *the same blessing* at all times!

But before we adopt a rule of interpretation, we must be assured that it is a good one. Well, the Greek verbs, *makarizo*, to bless, and *krino*, to judge, must be capable of being used the one for the other at least in a number of places; and *krisis*, judgment, must be used for *eulogia* or *makarismos*, blessing or blessedness, in an equal number of places. But, the question rises, in how many places would we be safe in using the one word for the other? When we begin, where shall we stop? And if judgment means blessing in one place, may not blessing mean judgment in another? But we will see:

"Wo unto thee, Chorazin! Wo unto thee, Bethsaida! * * * it shall be more tolerable for Tyre and Sidon, in the day of *Blessing!* than for you!"—"And thou, Capernaum, who art exalted unto heaven, * * * * it shall be more tolerable for Sodom in the day of *Blessing!* than for thee!"—"And whosoever shall not receive you nor hear your word, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of *Blessing!* than for that city!" (Matt. x and xi, *passim.*)

"A good man, out of the good treasure of the heart, bringeth forth good things, and an evil man, out of the

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evil treasure, bringeth forth evil things. But I say unto you, that every evil word that men shall speak, they shall give account thereof in the day of *Blessing!*" (Matt. vii, 36.) "The men of Nineveh shall rise in *the Blessing!* with this generation, and shall condemn it! The queen of the South shall rise up in *the Blessing!* with this generation, and shall condemn it!"

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust to the day of *Blessing!* to be punished!" (2 Pet. ii, 9, 10.) "But the heavens and the earth which are now, by the same Word are kept in store, reserved unto fire against the day of *Blessing!* and perdition of ungodly men!" (2 Pet. iii, 7.) "God spared not the angels that sinned, but cast them down to hell (*tartarus*), and delivered them into chains of darkness, to be reserved unto *Blessing!*—unto the *Blessing!* of the great day!" (2 Peter ii, 4; Jude, 6.)

Let us now turn the rule round and set it working the other way, if it will. If *judgment* means *blessing*, blessing will mean judgment. Shall we see?

"And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; for he hath regarded the low estate of his handmaid, for, from henceforth, all generations shall call me *judged!*" (Luke i, 48.) "And Joseph and his mother marveled at those things which were spoken of him. And Simeon *judged* them, and said unto Mary, his mother, Behold, this child is set for the fall and rising again of many in Israel" (Luke ii, 33, 34).

"*Judged* are the poor in spirit: for theirs is the kingdom of heaven! *Judged* are they that mourn: for they shall be comforted! *Judged* are the meek: for they shall inherit the earth! *Judged* are they who hunger and thirst after righteousness: for they shall be filled! *Judged* are the merciful: for they shall obtain mercy! *Judged* are the pure in heart: for they shall see God! *Judged*

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are the peace-makers: for they shall be called the children of God! *Judged* are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven! *Judged* are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake!" (Matt. v, 3–11.)

Listen to David, if this be a good rule: "I will *judge* the Lord who hath given me counsel—In the congregation will I *judge* the Lord—I will *judge* the Lord at all times. Thus will I *judge* thee while I live—O, *judge* our God; make his praise to be heard—*Judge* the Lord, ye his angels—*Judge* the Lord, all his works, in all places—We will *judge* the Lord from this time forth and forevermore—*Judge* the Lord, O house of Israel; *judge* the Lord, O house of Aaron—O house of Levi, ye that fear the Lord, *judge* the Lord—*Judge* the Lord, O my soul, and all that is within me, *judge* his holy name!" (Psalms, *passim.*)

Now, however far the blessings and judgments of God may imply, suppose, or run into each other; however the fact be, that eras of judgment to some, have been eras of mercy to others; however many, in the day of judgment, may obtain mercy, owing to the peculiar powers of the Christian economy, wherein "mercy rejoiceth against judgment;" or, however far one word may partake of the meaning of another, and many words do this to some extent; still, the words *judgment* and *blessing* are so universally expressive of things opposite in their nature, that they cannot, as we have seen, be used by way of interchange, without destroying the sense. This fact, while it amounts to a positive inhibition of the use of the one for the other, stamps upon the face of Universalism the stigma of shame and confusion.

The causes which have led our Universalist friends to pay so much respect to the pontificate of Aaron, are very

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obvious. They know full well, that a plain man of common sense and common honesty, reading the passage under review, would conclude at once that *men* are appointed to come to judgment after death. The passage, therefore, must be evaded, in the manner we have seen in this Lecture. If "*men*" can be made to mean high-priests under the Law; if "*once* to die" can be metamorphosed so as to mean "to die *every year;*" and if "*the judgment*" after death can be made out to mean the blessing of *Aaron*, but not of *the tribe of Levi;* the evasion of this immense labor is complete: and yet, any one, with a moderate understanding of the Epistle to the Hebrews, and the peculiarities of Judaism, may easily demonstrate, as we have now done, that the evasion is not supported by the priesthood of Aaron any more than by the laws of the moon.

There is another assumption, which demands some notice, as Universalism depends upon it as one of its cardinal pillars; namely, that "men" in the text, as appointed to die, are the Jewish high-priests. The assumption has been sufficiently exploded already; but, as some Greek criticisms are offered upon the place, it becomes us to examine these criticisms, and drive the system away by its own weapons.

It is asserted that the original phrase, "*tois anthropois,*" should be translated *the men*, and that "*the men*" means the high-priests. Our response is, that if the phrase *tois anthropois* does not signify the high-priests in some other places, it is absurd and improper to give it that meaning here. Now, be it observed, that *never once, in the whole compass of the Bible, has the phrase this meaning.* The terms have never been so appropriated, either in the Law and Prophets, or in the Apochrypha, or in the New Testament. In all the Epistle to the Hebrews, when Paul wishes to indicate the high-priest, he mentions him distinctly, and defines his busi-

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ness. But the better way to test the correctness of this pedantic criticism is, to give its assumed meaning in a few other places, where the phrase *tois anthropois* occurs in New Testament usage:

"Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be (*kai katapateisthai hupo* ton anthropon) trodden under foot of *the Jewish high-priests!*" (Matt. v, 13.) "Let your light so shine (*emprosthen ton anthropon*) before *the Jewish high-priests*, that they may see your good works, and glorify your Father who is in heaven!" (Matt. v, 16.) "Take heed that ye do not your alms (*emprosthen ton anthropon*) before *the Jewish high-priests;* otherwise ye have no reward of your Father who is in heaven!" (Matt. vi, 1.) "For if ye forgive (*tois anthropois*) *the Jewish high-priests* their trespasses, your heavenly Father will also forgive you: but if ye forgive not (*tois anthropois*) the *Jewish high-priests* their trespasses, neither will your Father forgive you your trespasses.

Again: "Therefore, all things whatsoever ye would that (*oi anthropoi*) the *Jewish high-priests* should do to you, do ye even so to *them:* for this is the Law and the Prophets!" (Matt. vii, 12.) This would make quite a contraction of the golden rule!

"And his disciples came to him and awoke him, saying, Lord save us, we perish! And he saith unto them Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm. But (*oi de anthrōpoi*) the *Jewish high-priests* marveled, saying, What manner of man is this, that even the winds and the sea obey him?" (Matt. viii, 25–27. The high-priests on board the ship, at this time, appear to have treated our Lord better than they commonly did either before or afterwards! Curious fellows, these high priests.

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"But that ye may know that the Son of Man hath power on earth to forgive sins—(then saith he to the sick of the palsy)—Arise, take up thy bed, and go unto thine house. And he arose and departed to his house. But when the multitude saw it, they marveled and glorified God, who had given such power (*tois anthropois*) unto *the Jewish high-priests!*" (Matt. ix, 8.) And now, that I think of it, this must be the very place to which Paul alludes in the Epistle to the Ephesians, where he says of Christ: "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts (*tois anthropois*) unto *the Jewish high-priests!*" (Eph. iv, 8.) These gentry seem even very far to have transcended Aaron, with all his mitres, vests, golden bells, pomegranates, ephod, and Urim and Thummim! I should like to know, whether, after this, they "died once a year," and then passed judgment upon their fellow-citizens!

Again: "Whosoever, therefore, shall confess me (*emprosthen ton anthropon*) before *the Jewish high-priests*, him will I confess also, before my Father who is in heaven. But whosoever shall deny me (*emprosthen ton anthropon*) before the *Jewish high-priests*, him will I also deny before my Father who is in heaven" (Matt. x, 32, 33). "But I say unto you, that every idle word that (*oi anthropoi*) *the Jewish high-priests* shall speak, they shall give account thereof in the day of judgment!" (Matt. xii, 36.)

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man who sowed good seed in his field: but, while (*katheudein ton anthropon*) the *Jewish high-priests* slept, *his* enemy came and sowed tares among the wheat, and went his way" (Matt. xiii, 24).

Once more: It would be endless to specify every in-

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stance of the use of this phrase; one more shall suffice. We select it from the Epistle to the Ephesians (iii, 2–5): "If ye have heard of the dispensation of the grace of God which is given me to you-ward; how that by revelation he made known to me the mystery as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto (*tois uiois ton anthropon*) *the sons* of the *Jewish high-priests*, as it is now revealed unto his holy apostles and prophets by the Spirit!"

You say, this is enough! Well, I will strike not another blow at *tois anthropois*, till I find that our friends are harping on it again. Permit me to say, only, that you here perceive Paul did not aim to designate a particular class of men, or that, if he did, he used a phrase used by the other sacred writers, and by himself elsewhere, to designate men in general. You will please to bear in mind, also, that Paul comes nearer designating a particular class of men, in the Epistle to the Hebrews, by the use of *anthropoi*, without the *oi*, by the term *men*, without *the* before it, than he does by *tois anthropois:* but, from the whole Epistle, and, indeed, as we have said, from the whole Bible, an instance of such an acceptation of the word cannot be produced, either with the *article* or without it. The whole smatter into the Greek is made for no other purpose than the raising of a fog by which to blind the eyes and "deceive the hearts of the simple."

We now conclude by an observation on the judgment mentioned in the text. The analogy stated here, "as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many," etc., does not lie between the act of Christ's dying, and that of the dying of other men; but between his being *once* offered, and their *once* dying. As he was

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offered *once*, they die *once*. But if our friends will have it, that the analogy lies between the death of Christ and the introgression of the high-priest within the vail, it will remain for them to say what analogy there is between crucifixion on a Roman cross and that most glorious moment of Aaron's life! But there is no room for quibbling here, as the "once" that men die, answers to the "once" that Christ was offered, as Paul most precisely declares.

"But after this the judgment." Our friends assume, as we have seen, that the judgment was pronounced by the high-priest under the law; but Paul teaches that this whole affair belongs to Christians, not Jews, and that the judgment is appointed for them that "once die," not to be pronounced by them as judges! Universalism makes them that die to be the judges, namely, the priests; but Paul makes them come to be judged. The word *judgment* is nominative case to the verb *is appointed*, understood; thus: "And as it is appointed unto men once to die, but after this the judgment [is appointed for them]; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without a sin-offering unto salvation." Every man of common sense, whether he understands an ellipsis or not, understands here, that the very persons that die once are not to judge, but to be judged, afterward.

Thus, friends, the passage in question, I think you will now say, is fairly redeemed from the use of Universalism, and stands teaching, in all its imperishable force, a truth so much ridiculed by the scoffers of the last times; a truth, however, that the most abandoned and flagitious find it difficult to banish from their minds, *That the Almighty, Eternal, and ever Blessed God*, WILL BRING MEN TO JUDGMENT AFTER DEATH, AND REWARD OR PUNISH THEM ACCORDING TO THEIR WORKS, GOOD OR EVIL. May he grant that we all may find mercy of him in that day!

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LECTURE IV.

SECOND ADVENT OF CHRIST.

HAVING already, in Lectures I and II, illustrated the tendency of Universalism, and shown it to be evil, and only evil continually; and in Lecture III having followed its advocates through their long exegeses of Heb. ix, 27, 28; wherein we have seen their most wild and ridiculous (we might say impious) fancies; we come now to another subject—a subject important on all hands and in all systems—THE SECOND ADVENT OF MESSIAH. Touching this subject, Universalists generally take the following positions:

I. Christ came the second time at the destruction of Jerusalem.

II. When he came at the destruction of Jerusalem, he abrogated the Jewish polity, and made the Gospel dispensation the day of judgment.

According to them, the Second Advent is, therefore, past, and the day of judgment is going on. Such is a fair and full view of their doctrine, touching these subjects. If we show, as we now propose to do, that all this is a mere fable, we shall not only have set these noisy geniuses to seeking other hiding-places for their error, but will have routed them by an original machinery which "the Orthodox" have not heretofore brought against them. We claim originality in the arguments we here present, and in the most perfect confidence of their truth, challenge the whole Universalist clerical corps to disprove them. We come, then, at once to the task.

We shall not treat these subjects in the order of the above arrangement, but shall inquire, in the first place, whether Judaism ended at the destruction of Jerusalem by the Roman army, or whether it divinely ended at the completion of Messiah's first advent, about forty years

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before. We shall make the discussion of this question the subject of a distinct prelection. And now we assert that Judaism ceased when Jesus finished his work on earth, for the following reasons:

1. The sharpest rebuke administered by Paul to the Galatians, was spoken because they had begun to speak and act as though the Jewish religion had not been abolished. "O, foolish Galatians," said he, "* * are ye so foolish? * * having begun in the Spirit, are ye now made perfect in the flesh?" having commenced by the Gospel, can you become perfect by the Law? He then tells them how long the Jewish polity lasted, and when it terminated: "Ordained by angels in the hands of a mediator, it was added because of transgressions TILL THE SEED SHOULD COME to whom the promise was made" (iii, 19). After the advent, therefore, of this seed of Abraham, and the completion of the work which the Father had appointed him to perform for our salvation, Judaism ceased, and a better hope was superinduced.

The first advent of our Lord, like other events, had its beginning and termination: and there was a point in his history at which it was fully completed—that point lay within the compass of the first commission he gave to his apostles. When he gave them their topical commission (Matt. x), it bound them, of course, to the land of Judea; and "verily I say unto you," said he, "ye shall not have gone over the cities of Israel, till the Son of Man be come"—Matt. x, 23. The coming of the Lord here mentioned, was, therefore, none other than the first, that is, the completion of the first, from the fact stated, that it would happen before the apostles should complete their preaching to the Jewish cities, and before the Gospel should be carried to the Gentiles. The Gospel was preached to all nations before the fall of Jerusalem. This coming, then, has no connection with the destruction of Jerusalem, it not having been

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destroyed till after the apostles had received, and acte under, their ecumenical or general commission. Th topical commission, in substance, was this: Go not t the Gentiles, but to the Jews. The ecumenical: Go t all the Gentiles, beginning with the Jews. But, b fore the end of the topical commission, Jesus compl ted his coming, finished the work given him to do, an was ready to ascend to the Father. But this is by th way.

2. The seed of Abraham, Christ, to whom the pron ise was made, received in his own person the curse c the Jewish law (Gal. iii, 13), for the express purpose c bringing the promise made to Abraham upon as man as should believe among the Gentiles. But while "th fiery Law" of Moses cursed our Lord, he killed it; h blood, poured out upon the tree, extinguished the fiere ness of its indignation, and bought off every believe from the yoke of its bondage. Every effort, therefor to extend the life of Judaism beyond the termination o the labors of Jesus for our salvation, I mean his suffe ings, is an effort again to curse him with the Law o Moses, and again to put him to an open shame. If h died to kill it, and was cursed while he died, must i linger in life for forty years afterward, to uphold a quil bling system of rotten theology, and not die, even the till Jerusalem is trodden down of the Gentiles? If h died to abrogate it, does it nevertheless require him t come again to complete the abrogation in the days o the Emperor Vespasian? Or is the fall of a *city* the al rogation of an *economy?* If so, the Law of Moses wa abolished a time or two before, once at least, by Neb chadnezzar, and nearly another time, by Antiochu Epiphanes. If every time Jerusalem was sacked, Jud ism was destroyed, yet still existed, we are at a loss t determine the propriety of trying any more to kill it i that way! But if, since the death of Jesus, it has live

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in any form, it has been without divine authority, and is ranked with the commandments of men.

3. The single fact that Judaism has been divinely abolished, was the reason that Paul reproved Peter for giving an apparent approval of it (Gal. ii, *passim*), and so warmly dissuaded the Galatians from leaning toward it. Though it had been appointed by divine authority, for purposes before stated, yet now, that it was abolished, the observance of its precepts was nothing better than the observance of human institutions. "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire to be in bondage? Brethren, I beseech you, be as I am"—that is, be free from all the impediments of Judaism—"for I am as ye are"—that is, I have every inducement to practice Judaism that any man can have; and yet, such is the comparative excellence of the Christian religion, that I can by no means consent to leave the practice of its delightful duties for a moment. If, therefore, the Jewish Law had been of divine obligation, at the time Paul wrote the Epistle to the Galatians, he would not have spoken of it in the way he did. It had been a schoolmaster to point out the Messiah (iv, 24), "but after that faith is come we are no longer under a schoolmaster." So positive is Paul here, that he considers those Christians who had gone back to Judaism, as having expatriated themselves from the kingdom of favor, and "fallen from grace" (v, 4.)

4. Paul wrote this Epistle about A. D. 52, while he was in Rome, as we gather from the general current of antiquity, some eighteen or twenty years before the destruction of Jerusalem, by Titus. If it have any meaning whatever, in relation to the question under consideration, it teaches that Judaism had been destroyed, that is, abrogated and rendered null and void, some nineteen or twenty years before he wrote, by the first advent of

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Jesus Christ. God does not appear to have given his law by a divinely appointed mediation, on the smoking and thundering summit of Sinai, and to have left it to be destroyed by the devil and his angels in Titus and Vespasian. Paul had no idea of this, though he dwelt at Rome. In a word, the Jewish economy having been established by one divine interposition, behoved to be abrogated by another. The facts of the Gospel first, and their purport uttered in apostolic and evangelical discourses afterward, were the means of abolishing the Law, and of detaching the minds of men from it, if Paul may be believed in this Epistle.

5. That Judaism ended before the destruction of Jerusalem, and that Paul so believed and said, is apparent from the following documents. In the second chapter of the Epistle to the Ephesians, we have these words: "Wherefore, remember, that ye, being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh, made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world; but now, in Christ Jesus, ye who were sometime far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the Law of commandments contained in ordinances, to make in himself, of twain, one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby;" iii, 11–16. To this let us add a corresponding place in the Epistle to the Colosians: "And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, blotting out the handwriting of ordinances

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that was against us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them, openly triumphing over them in it."—Col. ii, 13–15.

Here we have several strong expressions, all going to show that Judaism, the whole Law of Moses by which the Jews were distinguished from the rest of mankind, was completely done away by the Lord Jesus, at the completion of his first advent. If it be called "the enmity" between Jew and Gentile, Jesus abolished and slew it. If it be called a "handwriting of ordinances" repugnant to the nations, Jesus blotted it out, or nailed it to his cross. If it be understood as included among "principalities and powers," Jesus triumphed over it, and showed his victory by the resurrection from the dead. From all which the inference is plain and inevitable; for we cannot suppose, while we hold our reason, if the Jewish Law was *broken down*, *abolished*, *slain*, *blotted out*, and *crucified*, that it was, by Divine Providence, turned over to Titus and Vespasian to be destroyed by the *sword*, forty years afterward. But,

6. That the Jewish age ended with the completion of Christ's first mission, and not with the destruction of Jerusalem, is demonstrated by several passages in the Epistle to the Hebrews. Take the following: "If, therefore, perfection were by the Levitical priesthood (for under it the people received the Law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the Law. * * There is verily a disannuling of the commandments going before for the weakness and unprofitableness thereof;"—vii, 12–18. "In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away;"—viii, 13. "Now once, in the

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end of the world (ton aionon, the end of the *Jewish age*), hath he appeared to put away sin by the sacrifice of himself;"—ix, 26. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo I come (in the volume of the Book it is written of me) to do thy will, O God! Above, when he said, Sacrifice and offering, and burnt offerings, and offering for sin, thou wouldst not, neither hadst pleasure therein (which are offered by the Law); then he said, Lo I come to do thy will, O God. He taketh away the FIRST, that he may establish the SECOND;"—x, 5–9. "Wherefore, we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear;"—xii, 28.

We ask now, when was the end of the Jewish age? Paul answers that Jesus appeared in the end of it to put away sin. Jesus appeared, not forty years before the end of that polity, but "*in* the end" of it, and was, IN THAT END, sacrificed for the sins of many. The Mosaic constitution was "the commandment going before," and which, Paul declares, had been *disannulled* before he wrote. Jesus could not be a priest on the earth, or while Judaism existed, as two divine laws of priesthood existing together, and over the same people, would have opposed each other. The law of the priesthood was, therefore, changed to suit the order of Melchisedec, and bring in perfection—Jesus "having obtained a more excellent ministry." Finally—Jesus came into the world with a body prepared, by its sacrifice, so fully to do the will of God, as forever to render unnecessary the whole Aaronic service. In the volume of the Bible it had been so written. It was by his triumphant work, therefore, that he folded up, and, as it were, laid aside, the whole of Judaism as such, "took it away," that he might

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establish a better economy. So Paul taught his brethren in Judea, and comforted them in the present possession of a kingdom that could not be moved. Our apostle seems to have no thought that it was left to Vespasian and Titus to put an end to Judaism. This is a new thought, and owes all its turbid glory and inconsistency to the uneasy and distempered genius of universal scepticism, which cannot yet quite throw off all restraints of religion. There are some who must have a syrup in which to drink the desired potions of infidelity.

7. To the same point we have another strong testimony in the Epistle to the Romans. A solitary extract from the seventh chapter, may suffice for the present. After showing that the woman is bound by the Law to her husband as long as he lives, and that if, while he lives, she should be married to another, she would be an adulteress, he adds: "My brethren, ye are also become dead to the Law by the body of Christ, that ye should be married to another, to him who is raised from the dead," &c. He adds, finally: "But now we are delivered from the Law, THAT BEING DEAD, wherein we were held."

Paul wrote to the Romans about A. D. 58. The Law had been *dead* about twenty-five years: of course, all who desired salvation were at liberty, to use Paul's words, "to be married to another." The very strongest term to denote the cessation of Judaism, is here employed; Paul says it had *died.* The argument is this: If the Law of Moses died by the body of Christ—if he spoiled it, nailed it to his cross, slew and broke it down, and took it out of the way; and if Paul, referring to the transaction, records it as dead some quarter of a century before he wrote—it does not seem likely that it came to life forty years after its crucifixion, that it might be killed again by fire, sword, battering-rams, and pesti-

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lence, under Vespasian and Titus! "Let him deny these arguments who can."

The reader, long before this time, has probably inquired, Why, and what of it? What importance is there in fixing so minutely the period of the abrogation of Judaism? There is one reason, which comprehends all others, namely: By fixing the cessation of the legal economy at the point where, as we have seen, the apostles place it, we arrive at the conclusion which forever breaks down the assumption that the Gospel dispensation is the day of judgment; as the apostles, it is well known, uniformly speak of that day as future to the time in which they lived, which they could not have done had the judgment been begun at that time. And this is the best of all reasons. A few remarks more and our arguments are closed.

That the Jewish age ended with the end of our Lord's first mission, is apparent from a few passages now to be adduced:

1. Take the following: "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance—which glory was to be done away—how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth. For if *that which was done away* was glorious, much more that which remaineth is glorious. Seeing, then, that we have such hope, we use great plainness of speech; and not as Moses who put a vail over his face, that the children of Israel could not steadfastly look to the end of *that which is abolished;*"—2 Cor. iii, 7–13.

2. In his first Epistle to the Corinthians, Paul hints

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the same thing: "All these things happened unto them (the children of Israel) for types; and they are written for our admonition, upon whom (*ta tele ton ainon*) the ends of the [Jewish] age are come;"—1 Cor. x, 11.

Comment seems unnecessary; for we have no words to describe the termination of the Jewish polity, stronger than those here used by Paul. He could say no more than that it was *abolished*, and had been before he wrote any of his Epistles. But, as if to silence all demur—lest some should let in a conceit that Judaism was abolished partly by Jesus and partly by the Roman Titus, and thus appear to have two or more *ends*—Paul is careful here to inform us that "the ENDS" of it, *all* its ends, be they many or few, had already come on him and his contemporaries before the date of this Epistle, A. D. 57.

The sum of the whole matter, then, is this: If the Jewish polity lasted "till the seed should come to whom the promise was made"—"*till* the time of Reformation;" if, by the death of Jesus, it was *disannulled*, *taken away*, *made old*, *abolished*, *broken down*, *slain*, *blotted out*, *nailed to the cross*, *spoiled*, and *killed;* who is there that will say that it remained, after our Lord's splendid work, and all the apostle's pointed language, for the Romans to unhinge and destroy it by fire and sword?! He that would adventure upon so bold a hypothesis, for the purpose merely of maintaining a system which is a miserable mendicant at every gate of logic, and which blushes to look in the face of common sense, can have no regard to the facts or declaration of the Scriptures, and prates about he knows not what. He is subverted and sins, being condemned of himself.

The way is now fully prepared for introducing the apostolic testimonies in reference to the day of judgment. It was, to them, a day confessedly in the future; and, since, from the primitive age of the church to the pres-

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ent times, there has been no event that answers to the description we have of that day, it is equally manifest that it is future to us. Paul, for instance, in his famous sermon at Athens, spoke of the day as future, and had no thought of the Gospel dispensation as that day: "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent: because he hath appointed A DAY in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance to all men in that he hath raised him from the dead;"—Acts xvii, 30, 31. All, therefore, that related to the present time of the apostle, was the commanding of men to repent, and submit to the new order that obtained under the Gospel; while to the momentous future was left and reserved that "eternal judgment" which is committed to Christ, and which is, indeed, one of the principles of his doctrine;—Heb. 1–3, &c.

Another example is at hand: "I charge thee, therefore, before God, and the Lord Jesus Christ, who *shall judge* the living and the dead at his appearing and kingdom, preach the Word;"—2 Tim. iv, 1, 2. This was spoken by Paul near the close of his life, when he was ready to be offered, and the time of his departure was at hand—after he had fought the good fight, finished his course, and kept the faith. And then, by the phrase "THAT DAY," he gives us to understand the same time he had just mentioned, "the appearing and kingdom" of Jesus Christ, as appears from what follows: "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give me at *that day*." What day? The day of "the appearing and kingdom" of Jesus Christ our Lord.

Take another instance, in conclusion: "But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the

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righteous judgment of God, who *will render* to every man according to his deeds—to them, who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life: but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile;"—Rom. ii, 5–9.

We see, then, that God "will render eternal life" to the faithful, "in the day when God *shall judge* the secrets of men according to" the Gospel. Every scholar knows that the phrase "eternal life" (*zoeen aionion*), is an accusative, and is made so by the transitive power of the affirmation "*will render.*" The time of the accomplishment of the promise, as we have seen, is the day of judgment, called here, also, "the day of wrath," because sinners also shall be punished at that time. We conclude, therefore, from this testimony, and much that we have purposely pretermitted, that the assumption, "the Gospel dispensation is the day of judgment," is an imposition on the hearers of the Gospel, and an insult to the consistency and good sense of the apostles, to say nothing of its impeaching them with dishonesty and hypocrisy. "Let him deny these arguments who can."

Having now, as you will doubtless confess, fully and forever established the fact that Judaism was divinely annulled by the cross of Christ—having supported the point by an arch of logic sprung across the whole bog of Universalism, and spanning and girting it so closely, that any traveler may walk over in safety—we come now to calculate the consequences to that ill-fated and most unreasonable system. And

1. If Judaism was crucified and died with Jesus, as Paul has affirmed, then Christ had not to appear a *second* time in order to abrogate it.

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2. If Judaism was annulled by the death of Jesus, it follows that the New Dispensation was not set up till after that event. But,

3. We are informed by the Sacred History, that the New Economy was set up very shortly after his resurrection. The Gospel was preached in all its freshness, power and authority.

4. If Judaism was fully abrogated by the means and at the time stated by Paul; and if the Gospel was fully preached, and the church fully organized, and the will of God fully declared, as we are informed; then the assumption of Universalists is false, that the Gospel kingdom was not fully organized till after the destruction of Jerusalem.

5. And, finally—If Judaism ended, as we have seen, and the Gospel dispensation commenced as soon as the day of Pentecost—while it is cardinal with Universalism that the day of judgment commenced with the fall of Jerusalem—it follows that the Gospel day is not the day of judgment, Universalists themselves being judges.

To conclude—You will now perceive the dilemma in which we have caught Universalists. If they say that Judaism was not disannuled till Jerusalem was destroyed, Paul most flatly and peremptorily contradicts them with the foregoing evidence. If they admit its annulment at the point stated by Paul, two consequences follow, fatal to the whole scheme: *first*, that the second appearing of the Lord did not happen at the sacking of Jerusalem; *secondly*, that the Gospel dispensation is not the day of judgment; or, if it were, it happened forty years too soon for the scheme of Universalism! Indeed, a third consequence attaches itself to the system, which is, that admitting the day of judgment commenced with the apostolic embassy, the apostles themselves appear never once to have thought their day the day of judgment, as they uniformly spoke of "that day" as future.

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The above dilemma reminds me of another to which the same system is liable. With Universalists, God's foreknowing an event is the same as his decreeing it; so that you will easily perceive that it is impossible for any man to please God, or obey him. Jehovah tells Adam not to eat of a certain tree; but at the same time knew, that is, decreed, that he should eat of it. Hence, if the man eat not, he violates what God knew before; if he eat, then he violates the decree embodied in words! Respecting all men, God tells them to do this or that; but he foreknows, that is, decrees that they shall do all the evil in the world. If they sin, they violate his known and written will: if they sin not, they transgress his will that Universalists write about: so that, in either case, poor mortals are fated to sin, and to sin continually! God's secret will is, that they shall sin; his revealed will, that they shall not. He forbids their sinning, and yet his foreknowledge has made it necessary! Often have we said, and here say it again, the God of Universalism, be he who he may, is a foolish, cruel, and unjust God, and a merciless and inflexible tyrant! This charge has been sustained in our first and second Lectures, but will more clearly appear in the progress of our labors. We conclude the present Lecture by a quotation illustrative of the true principles of salvation:

"Moral-almighty is the argument
Of fact and evidence to sinners sent,
But may resisted be. If men rebel,
Nor will salvation on this principle,
The Gospel 's still almighty to achieve
Salvation to the sinners that believe.
Almighty pow'r nor further goes, nor can,
Or on the principles of God or man,
Though fools abound and urge their stupid thought
That God will save them if they will or not.—"

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LECTURE V.

THE SAME SUBJECT CONTINUED.

When the controversy between Christians and Universalists, touching the second coming of Christ, is narrowed down and reduced to a single point, it is this: Did that second advent happen at the destruction of Jerusalem, or is it still future? We devote the present Lecture to the discussion of this subject. We shall present, in the first place, a general view of the arguments of Universalists, by which they would define the second coming as past; and show, in the second place, that all the Scriptures they rely on are perverted. This method will bring the whole argument to a point to be easily apprehended. They depend mainly on the following Scriptures:

1. Matt. x, 23: "But when they persecute you in this city, flee into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come.

2. Matt. xvi, 27, 28. "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here who shall not taste of death till they see the Son of Man coming in his kingdom."

3. Matt. xxiv, 32–34: "Now learn a parable of the fig-tree: When its branch is yet tender, and putteth forth leaves, ye know the summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled."

4. Acts i, 10, 11: "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, who also said, Ye men of Gali-

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lee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

5. Jas. v, 7–9: "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, lest ye be condemned; behold the Judge standeth before the door."

6. Heb. x, 36, 37: "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

7. 1 Pet. iv, 17: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear."

There are other passages on which Universalists depend for proof that the second coming of the Lord is past, and that the day of judgment commenced so early as the reign of the Emperor Vespasian, and is now in progress; but the above are most used, and are considered as their strongest authority. It shall be our business now to examine these texts in the order we have presented them.

I. On Matt. x, 23, we have the following remarks: the place does not and cannot refer to the *second* advent of Christ, for the following reasons: 1. The Messiah was in this place giving his first commission to his apostles, in which he positively enjoins them to confine their labors to the territory of the Jews: "Go not into the

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way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel; and as ye go, preach, saying, The kingdom of heaven is at hand." Then follow the works they were to perform by the power of their Master: they were to heal the sick; to cleanse the lepers; to raise the dead; to cast out demons; and to do all this freely, without expecting any monied remuneration further than their daily needs as missionaries upon so unique an embassy.—See from verse 5 to 10. Then follow some further instructions.—See from verse 11 to 15. From verse 16 to 22 there is manifestly a series of predictions touching the reception the apostles should meet both among Jews and Gentiles, when the time should come for them to leave Judea. But, in verse 23, the one more immediately claiming our attention, the Lord adds another prediction relative to the time when his work should be completed, and reveals that time in the plainest words: "Ye shall not have gone over the cities of Israel," on the mission I have now put you upon, "till the Son of Man be come," or have completed his mission. 2. We notice here, that the coming predicted to take place before the apostles completed their Jewish tour, cannot have happened at the sacking of Jerusalem or afterward, because it was to take place *before* they had gone round *the cities of Israel;* and they completed this tour about the time that Jesus suffered. Indeed, though he commanded them to go out on this mission, they did not, for the most part, go alone, as he made much of the tour with them. We find him with them in Judea proper, as also upon all its confines. Whatever, therefore, may be the sense of the text, it does not mean that the Lord intended to come the second time at the sacking of Jerusalem—the coming, whatever it was, took place before the apostles went to the Gentiles. However, as they had gone not only over the cities of Israel, but into

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the world, and had preached the Gospel, to speak in comprehensive language of Paul, "to every creature ich is under heaven," *before* the sacking of Jerusa- ı—if Universalism be true in saying that the second ent happened then, or at some other time now past— harges the lips of truth with uttering a false prophe- for Jesus said that he would be come before his stles had completed their tour of Judea. 3. We e this advent, therefore, confined within a very nar- compass. The destruction of Jerusalem, or after- d, or thirty years before, are all out of the question. ter went to the Gentiles about A. D. 40, or 41, more n thirty years before the fall of Jerusalem: therefore s advent predicted by Jesus, was before the year 40. rtainly, then, we shall be able to find this coming, and determine whether it were the first or second. It s not the second: for it happened before Jesus went ay—it happened while he was with his disciples, and fore they had completed their Hebrew embassy. It s plainly, therefore, his *first* coming, of which Jesus re spoke—the completion of all the grand work he ne to do—the end of his mission from the Father. hen Jesus said, "*it is finished*," his prophecy in the xt was accomplished. The whole is as if Jesus had id, "Most assuredly I tell you, you shall not have com- eted your mission through Judea, before I shall have mpleted the object for which I came into the world, mely, to suffer and die for the sins of mankind." All is appears with the greater clearness, if any man will k himself what he means by the first coming of Christ. oes he mean his birth only? or does he mean to be iderstood as intending the whole compass of the ter- stial labors of Jesus? The whole of his work, cer inly. Well—how natural, under such circumstances, as it for the Lord, in this way, to point to the close of s mission, and to the glorious events that were to follow!

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So much for the text in question. Universalism is here fully routed from its usual application of this passage. Hereafter it will not dare to mention Jerusalem's catastrophe; or if it dare, it will not dare to adduce this place in proof that the Lord came then. We should like to see what Universalists can do with the above matters, which must prove most troublesome to their theory. But we anticipate no answer. With them, the least said is soonest mended, on this topic. They would not stir the matter at all. But it is due to the public that we keep the nakedness of this system of noisy unbelief fully exposed. It will not be long, if we have judged rightly, or have any tact in reading symptoms, before the leading Universalists will shift their ground touching the second advent at Jerusalem, as well as respecting their application of the pasage, our examination of which is here closed.

II. We come now to that noted text which is in the mouth of every dabbler in Universalism, and which is perpetually crucified and put to public shame by a class of men that are more than commonly ignorant of all that pertains to the Bible—namely, Matt. xvi, 27, 28. It is not worth while to be frighted by noise: we come, then, to look at the place in the light of itself and of its context, and we shall see that the Universalist application of it is more gross and absurd, if possible, than that of the foregoing passage.

In order to grasp the subject fully, you will turn to Matt. xvi, 24, and read from that point to xvii, 13, taking in all the parallels found in Mark viii, ix, and Luke ix, 23–26. Let me, therefore, give you all the points and facts gathered from these sources, if we can, in a complete historical view. The passage in question is not a distinct apothegm or proverb, having no special meaning. It has a meaning, and but one, and this is to be gathered from the facts and prophecies with which it

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stands connected, and but for which it has no meaning at all. Take the whole context thus:

"And when he had called the people unto him, with his disciples also, he said unto them all, Whosoever will come after me, let him deny himself, and take up his cross, daily, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall find (and save) it. For what shall it profit a man if he shall gain the whole world and lose his own soul—lose himself, or be cast away? Or what shall a man give in exchange for his soul? Whosoever, therefore, shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in his own glory and in the glory of his Father, with the holy angels. For the Son of Man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works. And he said unto them, Verily I tell you of a truth, there be some of them that stand here who shall not taste of death, till they have seen the kingdom of God come with power—the Son of Man coming in his kingdom And it came to pass, after six days, (or) eight days after these sayings, Jesus taketh with him Peter and James and John his brother, and leadeth them up into a high mountain apart by themselves, to pray; and as he prayed he was TRANSFIGURED before them, and the fashion of his countenance was altered—his face did shine as the sun; and his raiment was white and glistening—shining exceedingly white as snow, as the light, so as no fuller on earth can imitate! And, behold! there appeared unto them two men talking with Jesus, who were Moses and Elias; who appeared in glory, and spoke of his decease, which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep; and when they were awake THEY SAW HIS GLORY,

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and the two men that stood with him. And it c
pass as they departed from him, Peter answer
said unto Jesus, Master, it is good for us to b
and if thou wilt, let us make here three tabernac
for thee, and one for Moses, and one for Elias—
wist not what he said, what to say, for they we
afraid. While he thus spake, behold, there
bright cloud and overshadowed them: and they
as they entered into the cloud. And, behold
came a voice out of the cloud, which said, This is
loved Son, in whom I am well pleased: hear
And when the disciples heard it, they fell on the
and were sore afraid And Jesus came and
them, and said, Arise, and be not afraid. And
ly, when the voice was past, Jesus was found
when they had lift up their eyes (and) looked
about, they saw no man any more, save Jesus on
themselves. And as they came down from the
tain, Jesus charged them that they should tell
what things they had seen, TILL THE SON OF MA
RISEN FROM THE DEAD. And they kept that sayi
themselves, questioning one with another, what
ing from the dead should mean. And they kept
and told no man in those days any of those thing
they had seen."

Upon the whole passage, take the following re

1. The Lord solemnly declares, that in the da
coming he will own and bless all those that, dur
had followed him daily, and will be ashamed of
as had denied or been ashamed of him.

2. He states the moving and thrilling fact,
will certainly come again and be crowned the u
Monarch, without telling the precise time when
come.

3. He states, in effect, that when he shall thus
come, he will reward every man according to his

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and that perforce every human being shall see him and his glory.

4. He states, however, with equal clearness, that only "*some* of them" that heard him on that occasion—in fact, that only "*some*" of his disciples—and, narrowing down to a number within closer limits, that only "*some*" of his apostles, before death, should see what he promised, namely, the Son of Man coming in his kingdom, or the kingdom of God coming with power.

5. We then have the history of Jesus as seen coming in his kingdom, and the fact stated that Peter, James, and John, saw him in his glory before they tasted death.

6. In order fully to redeem his promise that "some" of his hearers should not die before they should see him in his glory, he submitted to a *divine* METAMORPHOSE or TRANSFIGURATION, so that GLORY might be seen by the living. His face became as the sun, most gloriously resplendent; his garments contracted an unearthly radiance such as no fuller could imitate; and glorified persons filled his train. Moses, the Lawgiver of Israel who had received the law through ranks of angels, seems to gather the rolls of his judgments and place them at the feet of Jesus: Elijah, who had been borne heavenward in a chariot of fire, himself transfigured and translated to heaven, submits his commission to the Son of God: and the voice of the Eternal is heard on Tabor, "This is my beloved Son: HEAR HIM."

7. That the actual coming in his kingdom of our triumphant Master, should be *after*, not only his own resurrection, but after that also of his followers, appears with sufficient clearness from the charge he gave his apostles as they came down from the mountain, that "*the vision*" of his glory and kingdom which they had just seen should be told to no man till after the resurrection of Messiah, when he should have reached his immortal

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state. Such is a fair analysis of the whole place in question. A few reflections will close our remarks.

Our Messiah distinctly affirms two truths in the verses in dispute. One is, that he will come in his own glory, and in the glory of the Father, with his angels, when he will reward every man according to his works. The other is, that some who heard his discourse, should not die till they had seen his kingdom coming, or seen him coming in his kingdom. Now, the question is, did Peter, James, and John, at the transfiguration, see the promised advent? It is not promised that they should see every man rewarded according to his works, but that they should see him coming in his kingdom. Well—did they thus see him? Did they see him at the head of his kingdom, and in his glory, before they tasted death? To say they did not, is to contradict the evangelical testimony, which says, Moses and Elias "appeared in glory," and that Peter and his companions "SAW HIS GLORY." And Peter himself will surely be allowed to testify in the cause. Speaking of Jesus, he says: "He received from God the Father *honor* and *glory* when there came such a voice from the EXCELLENT GLORY, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with him on the Holy Mount" (2 Pet. i, 17, 18). And be it observed, that Peter here defines the transfiguration to be "the power and coming of the Lord Jesus Christ." We learn hence, to the utter discomfiture of Universalism, that the metamorphose or transfiguration of Jesus, was afforded for the express purpose of exhibiting his glorious kingdom, and his manner of entering upon it. That most singular of all events has no other meaning or design. Think of the purport of the word *transfigure*—think of the houseless and humble Jesus, one moment vailed in poverty, oppressed with want, hunted and persecuted; and the next, shining in light

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ınd clothed in the glory he had with the Father before
:he world was—and then ask, Why all this, if it be not
o show his coming in his kingdom, as he had promised
o "some" of his followers? Yes, he was seen as *King*.
We were eye-witnesses of his Majesty," says Peter.
They saw his glory," said Luke. Peter saw these di-
ine glories before he tasted death; but he tells his
rethren, "I think it meet, as long as I am in this tab-
rnacle, to stir you up. * * I will endeavor that ye
nay be able, after my decease, to have these things
the very things, by the way, that he saw in the trans-
guration) "always in remembrance," as "no cunning-
y devised fable." With James and John he was per-
nitted to look into the mysterious future for ages on
ges, and to behold what no other men ever did, the
ingdom of God coming in all its triumphant and cele-
ial glory.

Let no one question the power of God. He was able
o set the eternal Age before the vision of living men.
Ie was able to draw up the most distant events to the
mmediate view of those chosen men, as he did after-
ard to the vision of Paul, and made him see things
lorious, and hear things unutterable, though a thous-
nd years might roll between. God can blot out all dis-
ance and all time, as he did when he transformed his
Son for the purpose of showing him in his beauty and
lory. An event which Daniel and the prophets saw
nly in perspective, overwhelmed the three apostles in
adiant light. An event which, had it been left to the
ardy revolution of years to superinduce, would not have
een seen even at the present hour, was in a moment, by
lmighty power, transferred across the intervening gulf
f ages: and Jesus himself was sent forward beyond the
urtain of time, and the eyes of his witnesses followed
im! Certainly, never was there so curious, so unpre-
edented an event! By it, the apostles were made cer-

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tain from actual sight, of the existence of a kingdc
had been prepared for the righteous "from the four
of the world;" and, in the transaction, they becam
dent that an "abundant entrance" would be admin
into God's everlasting kingdom, to all the pure ir

Without a quibble or far-fetched argument, th
you see how most fatally and perfectly Universa
driven from the use of the text in question; how
ers and dies in the light of the transfiguratio
how it skulks away from the glory of the cloud, o
nihilated by the glowing immortals that shine ir
kingdom at the appearing of the Lord. And
are told that the coming here predicted, was t
complished at the destruction of Jerusalem, w
sus himself tells us, while the evangelists show,
whole history proves, that it was not more than
days" after the promise, till the whole was fulfil
ter himself expounding the transfiguration, and
it "the power and *coming* of the Lord Jesus
Universalism is mad, and its advocates have ove
the plainest testimonies against themselves. Je
connected his two advents by a force of reason a
that cannot be disputed. Some of his apostles s
advents, and they told the vision of the last to t
lows, after the resurrection of their Lord. The
event, therefore, between the departure of the in
Jesus, and the immortalizing, in his presence, of
faithful, that can be called the *second* coming. A
we pronounce, that Universalism is foiled. We
no other passage by which fully to demolish
alone would suffice. And yet it is the passage m
to support it! Strange, that devotion to a fooli
whimsical system, should make its advocates beli
their very sentence of death is an adjudication
that the passage which condemns their scheme, s
and proves it!

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III. We come at length to Matt. xxiv. This chapter, by many, has been almost abandoned to the depredations of the spiritual Goths and Vandals of Universalism. We will see, however, whether it will prove the second advent in the reign of Vespasian—or whether it upholds the dogma that the second coming is past.

We admit, in the first place, that the 24th of Matthew, with the parallel places in the other testimonies, are portions of Scripture which embrace, prophetically, the history of the church from its rise to its consummation. We go further: we admit that the destruction of Jerusalem and the scattering of the Jews, are here most glowingly described. We might go even further, and say that a general history of the world is here embraced. The principal events, of course, are the only ones that come into view. Among these, the destruction of Jerusalem, the general apostasy, the suffering of the saints, and the final judgment, are chief. We remark, however, what has been apparent to all intelligent Bible readers, namely, that our Divine Prophet manifestly doubles the entendre of his predictions; or, in other words, speaks of the end of two dispensations at once. In the early part of the discourse, he more especially alludes to the catastrophe of Jerusalem: but, as he progresses, the scene widens, and the actors multiply; so that, as he came once, and by his cross abrogated the law of commandments, suffered for sins to lay the foundation for a full atonement, and rose from the dead for the justification of all that believe; so he will come again at the conclusion of the New Institution, for the salvation of all that look for him. Prophesy has not two meanings; but some predictions embrace events of a first and second category, and the first may be figurative of the last. Thus the destruction of Jerusalem becomes a figure of the dissolution of the present order of things, as Juda-

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ism was a figure of Christianity. And thus it may be that divine dispensations will end and succeed, adumbrate and suppose each other, through the endless extent of ages.

But, if our adversaries will not allow the above principle, it matters not: they will gain nothing by denying it, so far as the second coming of Christ is concerned, which we now proceed to show did not happen at the destruction of Jerusalem. To demonstrate this, we wish no other passage than this same 24th of Matthew; from which it will appear, that at that time Christ made no appearance, either public or private. Turn, then, to the place—begin, and read on. As this single question of a *coming* is involved, you need not stop to make other inquiries. We must find the point in the prophecy when Jerusalem is encompassed by armies. This point is disclosed at verse 15. Here, then, the desolating abomination stands in the holy place; the faithful in Judea flee to the mountains; those on the house-top descend not to carry off their goods, but make their escape in all haste; and the helpless women, oppressed by a peculiar inconvenience, are overtaken by the vengeful calamity! *Then* is great tribulation! *then* is wrath upon the Jewish people, "such as was not since the beginning of the world to this time, no, nor ever shall be!" But the days of vengeance are shortened, lest a final end be put to the whole miserable nation. You will perceive, now, while the desolating abomination is in the holy place, and wrath is burning and smoking upon the apostate nation, how careful our prophet is to ward off imposition. He foresaw that some would expect the Messiah at that time, and, to meet the case, he says: "*Then*, if any man shall say unto you, Lo, *here* is Christ, or *there!* believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the

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very elect. Behold, I have told you before! Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: Behold, he is in the secret chamber, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be."

Admitting, then, for the sake of the case, that the whole of this chapter, down to verse 27, treats primarily of the fate of the Jews, and the destruction of Jerusalem, we are positively forbidden to believe that Christ appeared in any way or in any place in Judea, at that time. We know of but two ways in which a person may appear: one is, in public; the other, in private. But Jesus most solemnly says, that, at the destruction of Jerusalem, he would appear neither publicly nor privately: neither in the secret chamber, nor in the open desert. Of course, he made no appearance at all! This settles the question forever, and Universalists are driven from their day of judgment beginning at the fall of this famous city. They must now take new ground; for even they do not like the stigma here fixed by the Lord upon "any man" who would affirm an advent of Christ at that time. I once held a public disputation with a Universalist clergyman, who took his stand as above, that Christ appeared at the destruction of Jerusalem: but, when I came upon him with the above passage, he fled at the mention of the doctrine of the false prophets, and took his position somewhere in that generation, but would not tell where! Having now approached a point at which we must pause and draw an inference, that inference is this: As they were false teachers who, at the time of the triumph of the Roman arms, said the Lord came or appeared, they who affirm, at this day, the same thing, are equally false and unworthy of credit. Universalists cannot help themselves by running, here, into the company of "Orthodox Commentators;" for if all

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mankind should agree in a lie, that lie, for tha
would not become truth.

Nor will it help the matter to say there was
in which *Christ* was seen at that time. We mig
without danger to the truth, that there is a
which God is seen in all the affairs of provide
this were to give up the question, as no one
number the divine appearances that happen in
In this sense, Christ and God no more appear
destruction of Jerusalem, than they did at the
New Orleans, or of the river Thames—no m
they appear in the election of our presidents,
coronation of the British kings and queens.
things happen in the order of Providence: b
that Christ appears in them in the sense of *th*
described in Matthew xxiv, is the foolishness c

Here, then, is the place to examine the adv
predicted. "Immediately *after* the tribulatio
days," we are informed, "shall the sun be dark
the moon shall not give her light, and the s
fall from heaven, and the powers of the heaven
shaken: and then" (not at the destruction o
lem, but *after* it) "shall appear the sign of t
Man in *heaven*" (not on earth); "and *then* sh
tribes of the earth" (not Judea only) "mourn,
shall see the Son of Man coming in the clouds
with power and great glory." The evidences
vent are intuitive and divine. The event will
to be *proved*, any more than when the face of
flushed over with lightning, proof is needed of
ning. It is its own proof. "As the lightning c
of the east, and shineth even unto the west"-
itself manifest as to need the demonstration c
losopher—"so shall the coming of the Son of
and the least vestige of room for doubting it
ever be annihilated. No Christian doubts the

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vent of his Lord, because it has been sustained "by many infallible proofs:" and yet the glory of the *first* is scarcely to be compared to that of his *second* advent; and if a large majority of Christians doubt the happening of such advent in all time past, the reason is, *it has never yet happened.*

The obscuration of the sun, the darkness of the moon, and the falling of the stars, as asserted in the preceding passage, are not to be understood of the destruction of Judaism or the Jews; for these phenomena do not happen till after the sacking of the city, and the days of tribulation are ended. If Universalism be true, the destruction itself was the annihilation of sun, moon and stars! But the falling of the heavenly bodies, in this passage, cannot symbolize the destruction of the Jewish polity, as we have forever settled the fact that it was disannulled forty years before, by the cross of our Lord. The crashing and falling of the solar system, become thus, as we see, infinitely troublesome to the cause of Universalian scepticism. They cannot signify anything that happened *at* Jerusalem, during the time of its siege and fall; for the testimony is, that the sun, moon and stars did not hide themselves till *after* the end of the tribulation: they cannot mean anything that happened *before* the event, if Universalism be true; for this would spoil the whole idea that Judaism was not destroyed till that time! Well, then—luckless cause!—where must the system of Universalism fly? We shall see.

Forced thus, by these imperishable facts, to seek their coming of the Lord—or, perhaps, the coming of their Lord—*after* the destruction of Jerusalem, Universalists strike out into the darkness of profane history, and are perfectly unable to satisfy themselves as to the time and place of the advent in question! They can no longer have it at Jerusalem. Vespasian, Titus, and the Roman eagles, strike a panic into these soldiers of mysti

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cism. They fly to Pela; but there all is doubt and jecture. In fact, there appears to be no place in tion in which the system can find a resting place, except Gehenna.

You will perceive that it is not so much our obje this discourse, to give our own exegesis of the xxiv Matthew, as it is to show that the Universalist ve of it *cannot be* true. Whatever may be its meani is thus far, as you have seen, positively against a co of the Lord at the destruction of Jerusalem. This is settled, and the quibbling system is sent howlin "the wilderness of sin" to find some terra firma may support its uneasy steps.

But here we are reminded all of a sudden, that generation shall not pass, till all these things be f ed." With what confidence Universalists deper this passage, to prove that our Lord made his secon vent within forty or fifty years from the time in v he spoke, is known to you all. But as we have pr from undoubted sources, that the Jewish religion "done away," "abolished," "disannulled," by the c fixion, and all its lights and morals incorporated the Christian system, which went into full divine o tion soon after the coronation of Messiah; and a have proved there was no apppearance of Christ a destruction of Jerusalem, and Universalists have f to establish one since, it must follow that the pl "this generation" *cannot have* the meaning asserte it by our Universalist proclaimers. Whatever it mean, IT CANNOT MEAN that Christ was to descend heaven to the judgment seat within forty or fifty y from the time he uttered these predictions. Nor the apostles afterward believe that he would so appear the second time, as we shall see in the pr place.

What, then, is the meaning of the expression?

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what is that kingdom of God promised as nigh when all those signs should appear? We offer the following illustrations:

1. We have proved already, positively, and beyond all cavil, that the reign of God, the Gospel dispensation, the church, commenced, was established, ratified, and fully confirmed, as early as A. D. 33: so that the appearing *again* of our Lord to introduce *the same thing*, were to make the SECOND advent do the office of the FIRST. Hence, if you ask a Universalist what events accompany the second advent that did not appertain to the first, he will be unable to tell you. If he have any meaning at all, his first and second advents are just the same. Under his first coming, Christ introduced the Gospel dispensation, which is, in this philosophy, the day of judgment; and, under his second, he carries on the same thing! What wisdom we have in these last days!

2. The reign of Grace, by the Gospel, commonly called the Gospel dispensation, and sometimes "the kingdom of God's dear Son," cannot be the kingdom promised as nigh when the signs we have recounted shall appear; for the apostles and primitive Christians had already been "translated into" this gracious kingdom more than thirty years before the fall of Jerusalem, and Paul wrote to the Colossians as much as ten years before, to whom he acknowledges such translation. See i, 13. Along with the appearance of the Son of Man, as predicted in Matthew xxivth, and its parallels, a kingdom of God was to appear, in which the apostles and saints were to find *redemption*—such a redemption as they had never enjoyed before. All the signs, then, here described, must be understood as preceding and foretokening *that kingdom*, not the Gospel dispensation. This is as clear as a sunbeam. But,

3. The kingdom here promised is not the Gospel reign: for the saints were under that at the time the

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signs should appear: still, as to them, the "kingdom of God is at hand" when the signs should be seen, and their redemption approaching. Now, the apostles and saints certainly were redeemed by the precious blood of Christ, before the fall of Jerusalem—had been pardoned, adopted, sanctified, and saved—for they have told us so: and yet Christ tells them, when they shall see the signs of his coming, to look up, to rejoice, for their redemption draweth nigh! Their redemption in this kingdom, therefore, was more than pardon, more than adoption into the church on earth, more than the possession of all the joys and immunities resulting to the believer while exposed to persecutions and death. But, if more, how much more? If a redemption be promised to the redeemed, what is it? The answer is, It is "the redemption of their bodies!" It follows, that all the signs here depicted as precursating the kingdom of God, are those which precede and foretoken the resurrection of the dead, as nothing short of a resurrection can be *more* than the apostles and saints enjoyed by faith in the Lord. But he promised them *more* when he should appear. Did they realize more at the destruction of Jerusalem, or all their lives afterward? Or did the apostles live afterward? If *John* lived afterward, was his exile to the isle of Patmos the redemption that drew nigh? Did Christians in general enjoy more after the destruction of Jerusalem—after this great second coming that Universalists dream of—than they did before? No Universalist will dare tell me they did. While, then, it is as clear as demonstration, that by the kingdom of God here named, our Divine Prophet meant the immortal reign of God, his unsuffering kingdom after the resurrection, it follows with equal clearness, that the signs celestial and terrestial, here summed up, appeared not to any of the people who, standing round, heard this admirable discourse of our Lord. And, now,

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It follows, too, that the phrase "this generation" is to be understood of the people who lived while Jewas speaking, but of those who should live when the s should be seen. If we are right in our definition he kingdom of God—and Universalists cannot dis- it—then we are right as to the meaning of *this gen- ion*. I am perfectly confident in these conclusions. el that no man can dispute them with me. I consid- hat the meaning of the phrase is fairly and finally led. But, that I may spread the subject over a er surface, I will observe, that the truth lies in one our points. Either, 1. That our Lord meant to des- ate, by "*this generation*," the contemporaries that rd him; or, 2. The generation of the righteous who ld continue on the earth till he should come again; 3. The *race* of people, viz: the Jews, among whom he d; or, 4. The people who should live to see the signs mised. That he COULD NOT have meant the *first*, is beyond dispute from the demonstration above sub- ted. It is not likely that he meant the *second*. That neant the *third*, many have ingeniously contended; an ingenious argument loses force from the very fact t it is ingenious. Nevertheless, I am far from say- that the arguments brought to sustain this position, inconsiderable. But the whole scope of the place, context and collateral facts and truths, as we have n, form a complete demonstration, that when our rd said, "This generation shall not pass till all these ngs be fulfilled," he meant the people who should be the earth when the signs appear. He MUST HAVE ANT THIS, or else, by "the kingdom of God," he meant Gospel dispensation, and that would have been to tradict himself. Finally: The whole passage is made fectly natural, and every difficulty vanishes, if we nslate the word rendered *this*, by *the same*, as is the e in our Bible, in an infinite number of places. In-

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deed, in the four testimonies of Matthew, Mark, Luke, and John, which I have examined in reference to the matter, I find that "*the same*" is an exceedingly common translation of *outos*. Consult for yourselves. "Verily I say unto you, the same generation shall not pass away till all these things be fulfilled." Thus we have seen that the passage in question loads Universalism with insuperable difficulties—proves it to be a base and foreign religion—and is likely to drive its advocates into a direct denial of the resurrection of the dead. I am told that some of them have already plunged themselves into that fearful gulf.

IV. We have approached Acts i, 10, 11. I see not why Universalists quote this passage. I could not, indeed, suppose they had any use for it, had I not heard them appeal to it in public discussion. The place is flatly opposed to their scheme of the second advent at, or shortly after, the destruction of Jerusalem: for the same Jesus who was taken up to heaven, is to return in the same manner in which he went away. Well, did he "so return," under Vespasian, "about eighteen hundred years ago?" But we leave this text without another remark, sincerely believing that all Universalists who quote it, are labouring under some mental hallucination, not knowing what they say, or whereof they affirm. Let us,

V. Consult Jas. v, 7–9: "Be patient, therefore, brethren, unto the coming of the Lord. * * The coming of the Lord draweth nigh." From this, and all other similar passages, Universalists make their strongest arguments in favor of a past second advent. We design to look this matter full in the face. Now, as we hold that the Lord well knew that Jesus would not return to earth to judge all men for many hundreds, and perhaps some thousands, of years; but, as the Spirit of inspiration says, by the apostles, "The coming of the Lord draweth nigh," &c., by what principles can we justify

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such expressions, if the Lord did not come to judgment within the apostolic generation? Such is the full force of the argument.

To all which we reply, that it is as clear that the apostles themselves have stated the "day of Christ" was not at hand (2 Thes. ii. 21), as that they have said "it draweth nigh." Paul wrote his second Epistle to the Thessalonians to inform his brethren on this subject—and though he does not reveal the precise time of the advent, he nevertheless gives them to know that it was *distant*. What then? Does Paul contradict James and Peter, and even himself? No! Peter explains the whole matter in his second Epistle. In this letter the apostle professedly treats of the coming of the Lord. In the third chapter he gives the character of the last days (not the last days of the Jewish polity, for that had ended many years before Peter wrote this Epistle, but)—the last days of the Christian dispensation; and we notice, from his prophecy, that the Lord had not then come in those last times predicted, inasmuch as scoffers are predicted as denying that his coming is taught in the Scriptures—the very picture of modern Universalists! "Where is the promise of his coming?" We remark that the period here called the "last days" was not the period in which Peter lived; for he points to the *future*—and his very mode of expression, with the whole context, proves that these last days were many years in the future.

In connection with the coming of the Lord, and for the purpose of illustrating the divine procedure touching it, the apostle then proceeds to lay down a principle which fully illumines the face of the whole subject. As Paul and James had said, "yet a little while, and he that shall come will come, and will not tarry," and "the coming of the Lord draweth nigh"—as he that would come had not come in the latest years of the apostolic

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age—and as Peter had predicted that his coming would be deferred till after "the last days" of the Christian economy, and would even be denied by religious infidels—certain men arose, even in apostolic times, who charged the Lord with carelessness, with "slackness concerning his promise" of coming again! Peter then pleads for the Lord, that "he is not slack concerning his promise, as some men count slackness:" and "be not ignorant," said he, "of this ONE THING, that one day is with the Lord as a thousand years, and a thousand years as one day." This is the principle. The apostle speaks for it the profoundest attention. Of whatever other things, respecting the coming of the Lord, men may be unsolicitous, they are apostolically commanded not to be ignorant of THIS ONE THING. While, upon the one hand, the divine advent is deferred for the purpose of securing salvation to many by "the long-suffering of the Lord," the Lord claims, on the other hand, the prerogative of calling a day a thousand years, or a thousand years a day. Now, although the Holy Spirit said, "The coming of the Lord draweth nigh," &c., God would not be slack concerning this promise, if he did not fulfill it for two or three days, or even for a week! If he deferred his promise a thousand years, that is but a day with him—and still he can say, at the beginning of the day, "Yet a little while, and he that shall come will come, and will not tarry." Such is the meaning of Peter, and such is the never-to-be-forgotten rule that he lays down to justify the divine procedure in view of the fact that the Lord would not come till after the last days of the Christian economy. Let me ask, Does not Peter give us this rule, and command us most solemnly to be "not ignorant" of it? Does he not clearly confine the rule to the subject of the coming of the Lord? Respecting the Lord's advent, then, we are to use it, to enforce it, to be instructed by it, and never forget it. If any one thing

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in the whole of this third chapter of Second Peter, be more fully riveted and urged upon the reader, than another, it is the all-important and illuminating truth, that "*one day is with the Lord as a thousand years, and a thousand years as one day.*"

The Lord's "little while" may seem a long time to us; and in precisely this light did James and Paul view it. Hence, in the very passages where they speak of the speedy coming of the Lord, they enjoin *patience* on their brethren. "Be *patient*," says James, "for the coming of the Lord draweth nigh." "Ye have need of *patience*," says Paul, "that, after ye have done the will of God, ye might receive the promise."

The system of Universalism teaches, that if the Lord Jesus did not appear the second time, did not come to the judgment, at, or shortly after the destruction of Jerusalem, all those promises that mention the judgment nigh, have failed—in other words, that the Lord has been slack concerning them: but it is remarkable how fully and completely the above principle, applied too to the promised advent of our Lord, rebukes, shames, and forever condemns that unblushing scheme. Peter appears as the advocate of his Lord, and justifies what appeared to some a slackness on his part in reference to the promise, on the principle that that seeming delay, called here "the long-suffering of the Lord" was designed "for salvation." The holy man indorses for his brother Paul, who, "in all his Epistles," had spoken of the same things—which things (hard, indeed, to be understood even by the pure in heart, but wrested by the unlearned and unstable, may apply to any purpose) may be understood and appreciated by such as seek the truth more than they seek fame or fortune.

We have, then, a divine principle laid down, by which to illustrate all the divine promises made in relation to the second advent of our absent Lord. We must not

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forget or be ignorant of it. On this principle we can meet the whole troop of scoffers, who say the day of judgment has come, and the second or judgment-bringing advent is past. They will laugh and sneer: but heed them not, so long as Peter exhorts and urges you never to give up the rule. You have his authority in the premises and in the conclusions.

VI. The sixth text relied on by Universalists, is Heb. x, 36, 37; but as we have now, in the above section, fully met their arguments, and developed a principle applicable to all such passages, it would be a work of supererogation to detain you on this. We come

VII. To 1 Pet. iv, 17, and a very few remarks will suffice: "For the time *is come* that judgment must begin at the house of God," &c. Upon this passage Universalists make several assumptions. One is, that the *house of God*, here mentioned, was the Jewish Temple in Jerusalem; whereas, it is plain from the whole context, as well as from an endless variety of other passages, that it means the *Christian church*. That this is its true meaning here is demonstrated by the fact, that the terms "us" and "them that obey the Gospel," are used to represent the same thing with "the house of God." Judgment must begin with the house of God—and if it begin at *us*, if it commence with them that obey the Gospel, what will the end be of them that obey it not! Such is the apostle's argument. Another assumption is, that the judgment, here indicated, was to commence at the Temple in Jerusalem when the Roman armies should besiege it; whereas, *that* judgment had already begun in "Pontus, Galatia, Cappadocia, Asia (Minor), and Bithynia!" Peter did not write to the Hebrews, in this Epistle, nor concerning them. Besides, the judgment which had begun among the Christians in those districts, was not the same that would fall upon the ungodly. The one had begun; the other was *future*—"what *shall*

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be the end of them that obey not the Gospel?" Finally, The judgment at Jerusalem had not then commenced, Universalists themselves being judges. And so again their ill-fated and most miserable system of quibbles and contradictions, is exposed and detected; and our arguments are brought to a close.

By way of conclusion, a reflection or two arises from the premises.

You will naturally ask, Why is it that Universalists so loudly contend for the foregoing dogmas? The answer, doubtless, is, not that they love the Divine Being more than others, or are more disposed to do his will, or are more happy than their neighbors; but that they feel within themselves a repugnance to the divine government as it must be understood from the plain disclosures of Scripture. If, then, it can be made to appear that the day of judgment—that the judgment-coming of Christ is past; that the day of judgment is now going on; and that, now, every man is receiving according to his works; future punishment is, of course, to be treated as a fable, and the general judgment, after the resurrection, as a heathen superstition. And, when a judgment after death is thus blotted out, all those Scriptures which plainly assert it, must be twisted, turned, tortured, perverted, and even ridiculed, by these noisy and most unphilosophical philosophers. Hence, what Universalists term preaching the *Gospel*, is in fact, little other than attempts at showing, that such passages as "after this (death) the judgment"—"be thou faithful unto death, and I will give thee a crown of life," &c., &c.—mean, in reality, no such thing as a plain reader would suppose, but the very reverse! "After death," with them, means before death; and so of the rest. In short, their whole labor consists in "reconciling" the Scriptures to their views, a plain confession that, as the texts stand, they are *hostile* to them.

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Touching the solemn and every way most important subjects of the second advent of Jesus and his judgment of the world, I have sought the truth with candid devotion and a diligence that tired not in the midst of the labor; and I most unfeignedly aver that I have fully satisfied myself that the Universalian views of these subjects are the most jejune, incongruous, inconsistent, foolish and impious of any that have come under my observation. If any dependence whatever can be reposed in the Bible, in reason, in the nature of the case and of man, to say nothing of the nature of the Divine Being himself, these views must henceforth be regarded by all who venerate the truth, or care a straw for it, as pregnant with infinite mischief to man and dishonor to God.

Of what worth, however, is *truth*, if Universalism be true? If the worst sinner, the veriest Atheist, the most bloody tyrant, and the filthiest fiends that have lived and died in sin, merely because they are of the family of man and Christ died for sinners, will receive eternal life in heaven, as certainly as the prophets, apostles, and all the pure of whom the world is not worthy? where is the necessity of either believing or obeying the truth? If you receive the truth, all is well with you: if you receive it not, all *will be* well! Such is Universalism. It is wonderful why the ministers of this dream do not wake up sufficiently to see that their labors are doing mankind no real good. They are laboring to bring about a consummation which would of itself as certainly come without their interference!

But in their benevolence, they tell us that their generous aim is to make mankind happy *before* death! Philanthropists, truly! If the argument be good, we might expect to see in Universalist societies the happiest classes of men. We might be sure of seeing the purest morals, the greatest solemnity, the most punctillious regard to all Christian duties and ordinances, and the most ser-

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aphic devotion and prayer. But are they more happy, more holy, more devoted, more spiritually minded? Do the truths of the Bible make them more solemn and obedient than their neighbors? Alas for them, when the comparison is made!

Whatever happiness is found in the truth, is found to result from it when believed and obeyed as a whole. If so, Universalism is incapable of producing happiness in this life. However, I will not contend that very great happiness is to be found on earth, aside from the assurance we receive from promises made to the godly; for "they that will live godly in Christ Jesus shall suffer persecution." Universalism may obliterate hell, annihilate a future judgment, and reason the devil out of the universe; but as long as the Bible exists, and common sense holds a place among men, those whose object is the truth, cannot accredit a system which, as we have said and proved, is a ragged mendicant at every gate of logic.

We have by no means exhausted the subject. I have many reasons to assign why the Lord Jesus did not appear the second time—did not come to the judgment at the destruction of Jerusalem, and has not appeared for that purpose since—but I shall not state them now. They will appear in the next Lecture. Meanwhile, let us reflect upon the glorious day of the coming of the King of kings and Lord of lords. And,

"O that each, in the day
Of his coming, may say:
'I have fought my way through—
I have finished the work thou didst give me to do!'
O that each, from his Lord,
May receive the glad word:
'Well and faithfully done!
Enter into my joy
And sit down on my throne!'"

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LECTURE VI.

DIFFICULTIES OF UNIVERSALISM.

At the conclusion of our fifth Lecture we pron some additional arguments against that feature of versalism which confines the second advent of Chri the past: but, upon mature reflection, I have found this would be a work of supererogation. Our fourth fifth Lectures will remain unanswered by Universa because unanswerable: and until they shall be atta additional argumentation is uncalled for. By the s tion of a few cardinal points, and by a clear and co defense of them, our aim has been to advance immov and unanswerable things, and in this way to make a c sweep of Universalism: for if the few positions we selected, or any one of them, be sustained, the whol Universalism falls. It is not therefore necessary to f its advocates into all their windings and sinuosities the great subjects of pardon, the typical import of priesthood of Aaron, the second advent of Christ, to er with such cognate matter as has been presented i preceding prelections, have been found essentially totally hostile to, and irreconcilable with, Universa discussions of the more faint and less prominent feat of the system, would resemble the mode of felling a by attacking its topmost branches. We have, in the ceding pages, laid our axe to the *root* of the tree, have laid its trunk upon the ground; so that all we now to do, is to trim off the principal branches and l them for fuel.

For the purpose of accomplishing this, it become duty to present some of the chief difficulties of Un salism, as viewed in relation to certain parts of the B I once conceived the intention of progressing regu through the New Scriptures, and selecting such pass as are inimical to the system, and of presenting t

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with such reflections as would rise upon each subject, in distinct sections: but here, again, mature reflection admonished me, that such an effort, however clear and convincing it might be, would perhaps be less acceptible than a few select passages and notes. In this latter way, the volume would be portable, and the arguments short and comprehensive. I am determined, therefore, upon the latter course. The following Scriptures, presented in distinct sections, offer insuperable difficulties to the claims of Universalism.

You will permit me to start out by affirming, that virtue can do us no good, and vice no harm, in reference to the *future* world, if Universalism be true. This must be borne in mind in all the following investigations.

§ I. "And fear not them who kill the BODY, but are not able to kill to SOUL; but rather fear him who is able to destroy both soul and body in hell." "Be not afraid of them that kill the BODY, and after that, have no more that they can do: but I will forewarn you whom ye shall fear: fear him who, after he hath killed, hath power to cast into hell;"—Matt. x, 28; Luke xii, 5.

The following points seem clearly to be established by the above passage:

1. That the soul of man cannot be killed by killing his body. If we admit (and we do cheerfully) that the word here rendered *soul*, not unfrequently means no more than *life;* yet it means more in this passage, or the passage itself is incomprehensible.

2. If the *soul* or *life*, here mentioned as existing after the death of the body, mean the spiritual and divine life of saints which is said to be "hid with Christ in God," such a provision is made for the saints only, and has no application to such as may be liable to be cast into hell after the death of the body.

But that Jesus does not here mean the hidden life of the saints, is evident; for he mentions this very *soul* or

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life as liable to destruction in hell, which cannot be affirmed of that life which is hidden with Christ in God. In every man, therefore, there is a species of life or existence, which cannot die or be killed with the body.

3. The body, that is, the flesh and blood, brains and bones, may be killed—they may be killed by our fellow creatures; and we fear murderers because they have power to do this fearful thing. But there is One who claims a superior fear, because, in his wrath, he not only can kill, but can cast both soul and body into hell afterward. If, therefore, there be no punishment after death, our fear of murderers would be the only fear that could influence us. But we must disregard the petty and puny arm of man, and fear God who is able to inflict a more severe punishment than death. Death has ever been considered the greatest punishment that men can inflict upon their fellows: but there is a greater punishment than death. The recreant Hebrew, who disregarded Moses's Law, "died," it is said, "without mercy, under two or three witnesses," Heb. x, 28: and the apostate Christian is taught to expect a much sorer punishment than a merciless death! There is, then, a punishment after death, which is more intense than death without mercy.

4. The hell, mentioned in the above text, is, in the judgment of the Messiah, after death: "Fear him who, *after* he hath killed, hath power to cast into hell." Men may, therefore, be cast into hell after they die, if the passage mean what it affirms. But,

5. As it is manifestly God who is to be feared, rather than those who can kill the body; and, as they have no power to cast into hell, it follows that the hell here intended is not only after death, but is not the graveyard or cemetery: for those who kill the body have power to bury the dead.

6. Neither is the hell here indicated, the valley of

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Hinnom: for those who killed the body, in that vicinity, had power to cast the dead into that place as easily as to conceal them elsewhere. Nor,

7. Was it the Roman power that was to be feared, for that power never did more than to kill the bodies of such as opposed it—it was as incapable of killing the soul as was Cain, the first murderer.

The whole passage, for the above reasons, is wholly opposed to Universalism; for it teaches that there is a hell for soul and body after death, and that those sinners who leave the world without the fear of God will fall into it, and be destroyed. If it be true, "that virtue can do us no good, and vice no harm, in reference to the *future* world," how is the above seven-sided difficulty to be reconciled with such a sentiment? Will some Universalist tell us? We anticipate no answer.

§ II. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Wo unto thee, Chorazin! Wo unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes! But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you! And thou, Capernaum, who art exalted to heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained unto this day. But I say unto you, it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee!"—Matt. xi, 20–24.

This passage presents a difficulty of six or seven sides to, and will be found incompatible with, Universalism. Let us inspect it closely:

1. Jesus upbraided Chorazin, Bethsaida, and Capernaum, "because they repented not" after they had seen his mighty works. They could, then, have repented—

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this was in their power: but they became culpable by an abuse of power and privilege. But Universalism, a system of fatality, assumes that there was no other way for the thing to be than that which happened—that God never willed that Chorazin, Bethsaida, and Capernaum, should repent at that time! "Whatever is," in the most unlimited sense, "is right," according to this system.

2. The day of judgment, here mentioned by our Lord, was future, when he uttered this discourse. This day, then, was either the Gospel dispensation, about to be ushered in, or some day after its termination. But,

3. The day of judgment, here predicted, as much pertains, *in the future*, to Tyre and Sidon, and Sodom, as to Bethsaida, Chorazin, and Capernaum! "*It shall* be more tolerable for Tyre, Sidon, and Sodom, than it *shall be* for you." Universalism makes Jesus say, Capernaum, Bethsaida, and Chorazin, when they SHALL BE destroyed, will undergo greater punishment than Tyre, Sidon, and Sodom DID, hundreds of years ago! But the FUTURITY of the judgment is as much predicted of Tyre, Sidon, and Sodom, as of Chorazin, Bethsaida, and Capernaum. To suit Universalism, our Lord should have said, "It *has been* more tolerable for Tyre, Sidon, and Sodom, than it *will be* for you." But such a view would rob the warning of all its meaning, and present the wisdom of God as speaking foolishly. The day of judgment, then, was future from the time of this discourse, to the Tyrians, Sodomites, and Sidonians, though they had been dead for ages.

4. The HELL, threatened in this passage, is neither the grave nor the valley of Hinnom: for, as to the grave, it is the common lot of all, good and bad; as to the valley of Hinnom, it is difficult to conceive how the people of Capernaum, at the border of the tribes of Zebulon and Naphthali, and on the north-western side of the sea of

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Galilee, could all be transported some hundred and fifty miles—nearly the whole length of the Jordan—to be buried in the vale of Hinnom! And if they could, how much worse would it be to be buried in Hinnom, than at Capernaum? as, in either case, if Universalism be true, the freed spirits of the Capernaumites would fly immediately to heaven. Nor,

5. Could the day of judgment, here predicted, be the time when Jerusalem was spoiled by the Roman armies, under Titus: because the Tyrians, Sidonians, and Sodomites were not upon the ground to receive their more tolerable punishment than that which overtook the Jews. Nay, if they had been there, and mixed with apostate Israel, they would have received more than their share of the catastrophe, and would, besides, have falsified the prediction, which had assigned them a milder punishment! Besides, it is the judgment of Bethsaida, Chorazin, and Capernaum, not *Jerusalem*, that is here predicted. But,

6. The day of judgment, here foretold, is not the Gospel dispensation, for two reasons. One is, this dispensation never inflicted corporal and capital punishments, tolerable or intolerable, on any one, but was designed, in its legitimate aims, to save, not destroy, men; to convert, sanctify, and elevate, not to degrade or render miserable. The highest inflictions it knows, are disfellowship and exclusion from its communion. But these have no similitude to the judgments pronounced on Chorazin, Bethsaida, and Capernaum; much less can they be termed a heavier punishment than that of Tyre, Sidon, and Sodom. The other reason is, the apostles, who, it is presumed, knew whether they lived in the day of judgment or not, have uniformly spoken of that day as future. They not only lived in the Gospel dispensation, but were instrumental in bringing it in. Still they talked and wrote of the day as future. There appears no

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way, therefore, by which the above passages can be reconciled to Universalism.

Now let us repeat what Universalists affirm, Virtue can do us no good—religion, the gift of the Holy Spirit, conversion and holiness of heart and life, patient continuance in well-doing, walking after the Spirit, devotion, love, praise, and all the piety and goodness that were ever practiced among men, or commanded of God—can do us no good—can make us no safer, as to heaven, than we are by virtue of our simple being—and vice, in all its horrid forms—apostacies, lies, perjuries, men-stealing, murders, adulteries, fornications, thefts, heresies, wrath, strife, seditions, bigamies, sodomies, simonies, and all the ten thousand named and nameless forms, stripes, shades, degrees, qualities and quantities of sin—can do us no harm—connot, in the least possible degree, endanger our eternal happiness! I say, put these together, and then ask, if our Lord intended to teach Universalism by the passages we have analyzed, did he not use the very worst words for such a purpose? If the greatest sinner be as sure of heaven as the greatest saint, the Lord and his apostles have forfeited all claim, either to wisdom or sincerity. Here Universalism hangs dangling between the horns of a woeful dilemma.

§ III. "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whesoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (Matt. xii, 31; Mark iii, 29; Luke xii, 10).

From an analysis of the above passage, it will appear

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that it is forever hostile to, and cannot be reconciled with, the system of Universalism.

1. It is stated that all kinds of sin shall or may be forgiven, except one kind. But the words "shall be forgiven," express simply the fact, that all sins but one, whatever may be their manner and nature, are pardonable by means of Jesus Christ, but tell us nothing of the mode or law of pardon. The words, then, are not a prediction of a time when all sins will be forgiven, but imply the potentiality or possibility, not actuality of pardon. However, did we admit—which we do not—that the whole place is a prediction of an era when all sins will be remitted, there would still remain *one* that "hath never forgiveness," which would explode Universalism.

2. But, if it still be urged, that "shall be forgiven" is a prophesy which indicates a time when all sin will be pardoned, when all men will come to God and find remission, however much they may blaspheme and dishonor him while they live; the phrase "he that *shall* blaspheme against the Holy Ghost" (Mark iii, 29) must be the prediction of a time when the blasphemies shall be uttered: so that, if "*shall be*," on the one hand, make pardon certain and unavoidable, *shall be*, on the other, will be found to imply that there are certain men who cannot, by any possibility, avoid sinning against the Holy Ghost! If one be merely prophetic, so is the other: if the one express simply the possibility of the remission of all kinds of sin save one, the other expresses the impossibility of the remission of that one. Such is the true state of the case.

3. If it be argued, that the words "neither in this world, nor in the world to come," mean, neither under the Law of Moses, nor in the Gospel dispensation; and if it be inferred that remission would take place in the world future to Christ, when he uttered this discourse,

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from the fact stated, that the blasphemer should be forgiven neither in this world nor that (seeming to imply forgiveness in the future age), we may admit the interpretation without detriment to the truth. For, if the future world, or the age that was to come, meant at that time the Gospel kingdom, it will follow that the blasphemer in question can find no forgiveness through Christ under the Gospel. If he be forgiven at all, it must be done in some age that is neither Jewish nor Christian, and by some means aside from the sacrifices of the Law and the blood of Christ. In some dispensation, then, having remedial and moral powers far surpassing those of the Gospel, and a price of redemption far more precious than the blood of Christ, the Universalist hopes salvation for the vagrant blasphemer, who is jostled over from one age to another till he finds the tardy mercy in some government which is neither Jewish nor Christian.

4. But if it be admitted that "the world to come" is a form of speech equivalent to the next after the Christian dispensation (as is generally believed), the fact is then clear that the blasphemer shall find no pardon in that age. And should we admit (which we do not) that other men, after death, may find remission then and there, still there will be none for the blasphemer against the Holy Ghost. You will perceive hence, that we have fairly cooped up our Universalist chanticleers, gaffed as they may be, and noisy as they are, between the prongs of an inflexible dilemma. If the "world to come" mean the Christian age, the Universalist finds no pardon for the blasphemer in it, and is bound to invent a system of pardon in a subsequent world, and through means not revealed in the Gospel: if the "world to come" mean the world now future to us, the case is still worse, for the blasphemer "hath never forgiveness," even there! Our friends must imagine some third interpreta-

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tion of the passage, or cease their opposition to "orthodoxy."

5. As the passage under review says nothing as to the law of forgiveness and the mode of pardon, but teaches simply that all kinds of sin will be forgiven under the administration of the Messiah, except the fearful one against the Holy Spirit; the rules by which remission is to be bestowed, become subjects of future disclosure, and are found to obtain under the apostolic embassy—"Whosoever shall call on the name of the Lord, shall be saved." The apostles are now the exponents of Christ, not Christ of the apostles. And hence this unpardonable sin is explained by John and Paul, and is said to have no forgiveness. John will not allow his brethren to pray for the pardon of any who had committed it (1 John v, 16); and Paul teaches that those who are guilty of it *cannot be renewed* unto repentance! There is no cure for them in heaven or earth. They are in danger of, and bound over to, "eternal damnation;" Heb. vi, 6. Show me such men, and I will show you those who once "partook of the Holy Ghost," but have "fallen away," and have no desire not to have committed this sin.

6. If we allow that our Lord had any meaning at all in this discourse, we must allow there is such a thing as "eternal damnation." But it is equally clear that this damnation was not an infliction of the Jewish age or law; for the blasphemer—as Universalists confess—not being able to secure pardon either under the Law or Gospel, was threatened with a punishment beyond the Law of Moses, of course; so that his damnation could not take place in the age that then was. And if, after the commencement of the Christian dispensation, it be argued that this eternal damnation fell upon the Jews at the demolition of their Temple and city, the expression is too strong, and is opposed to Christ's own words

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which spoke of the tribulations of those days as being *shortened*, not *lengthened!* Matt. xxiv, 22. Now, if, by "*eternal* damnation" in one passage, Christ meant the calamities of the apostate Jews, when their city was destroyed, and meant the same thing when he said, in Matthew xxiv, "those days shall be *shortened*," he would mean, upon the whole premises, that the blasphemer, failing to obtain pardon under the Law or Gospel, was in danger of a SHORT *eternal damnation!* which would be nonsense. Therefore, the eternal damnation, here intended, was not the punishment of the Jews, when their city was destroyed. It must mean something else. Nor,

7. Can it mean the protracted punishments inflicted on the Jews from that time to this, in their dispersion among all nations: for those blasphemers who committed this in Christ's day, are not suffering this captivity. They remain, however, unforgiven, as we have not yet gone past the limits of the Christian age. Now, as their damnation was neither the tribulations at Jerusalem, which were "short," nor the protracted captivity of the Jews, from that time to this; it was either their mental anguish while they lived, or damnation after death and forever. It could not have been their mental anguish, for two reasons: First, persons who are so hardened as to be guilty of this sin, have ceased to be influenced by conscience, or are "past feeling," in a moral point of view. Secondly, if their consciences could even be supposed quick and tender, the word ETERNAL is infinitely too strong to express a mere fraction of a man's history. Besides, it is a matter long since established beyond doubt or cavil, that the more impious men become, the more insensible they are to the admonitions and lashes of conscience. The greater the sinner the greater the sufferer, in this life, is not true: and it will follow, inevitably, that the blasphemers against the Holy Ghost

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are greatly less tormented by conscience than the careless professor, who, by persuasion, said a bad word, or took too much brandy. If these deductions be true, it will follow, also, that the generally good man who is overtaken by an occasional fault, receives a greater damnation than he who sins against the Holy Ghost, provided the punishment be confined to this life. Therefore,

8. It follows that the eternal punishment to be inflicted upon him who sins "unto death," will overtake him after death and after the resurrection: "He hath NEVER forgiveness!" His gloomy destiny is the worm that never dies, and the fire that shall never be quenched! And here may we repeat again—If it be true, as Universalists affirm, that the greatest sinner is just as sure of heaven as the best man on earth, and if Christ intended to be so understood, have not his words been ill selected and badly applied? If, by saying there is a sin which shall never be forgiven, in the present or the future, he meant to say that there is no such sin, how can we venture to admire him as a teacher sent from God? And if, by eternal damnation, he meant either the destruction of Jerusalem, or a few years of supposed mental anguish, how shall we be able, *by words*, to understand or appreciate anything else he has said?

§ IV. "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that he himself doeth: and he will show him greater works than these, that ye may marvel. For, as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father who hath sent him.

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Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For, as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this: for the hour is coming in which all that are in their graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation" (John v, 19–29).

I have quoted thus largely from this discourse of our Lord, that you may see at once the contextual force of the special passage to which your attention will be solicited. Upon the whole, take the following points as conspicuous:

1. The "greater works than these," which the Messiah promised as about to be exhibited, were the subsequent miracles to be performed in raising the dead, or such dead persons as he might find in his travels: and the lesser work was that, or works similar to it, which gave rise to this discourse, namely, the healing of the man who had been thirty-eight years afflicted—which healing was done on the Sabbath, near the pool of Bethesda. Jesus here promises not only to heal cases of immedicable disease, but to raise up even the dead, and that his hearers shall see it and marvel. "The Son quickeneth whom he will * * * that ye may marvel."

2. Having granted to the Son to have life in himself so as to raise any of the dead at his option, the Father constituted him likewise the sole Judge of mankind, as

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he was the Son of man as well as of God. And because all judgment is thus committed to him, and holding, as he does, unlimited authority over the human race, these form the reason, and are assigned, why all men should honor him as they should honor the Father. He held, then, undisputed power to raise the dead, both in the time that then was, and in that which was coming. But you will mark,

3. The judgment here indicated and asserted, follows upon the resurrection of the dead. The Father, disclaiming all judgment, commits it to the Son, BECAUSE THE SON RAISES THE DEAD, and is the Son of Man. The Father's "judging no one," is equal, in this discourse, to Christ's "quickening whom he will." The raising of the dead, therefore, as here taught, is a part of the judgment, or is necessarily connected with it. The dead must be raised, that they may be judged. It follows, from all this, and we state it confidently as a truth ever destructive of Universalism, that the resurrection is here asserted as a part of the work of Christ, *as Judge of mankind:* of course, the final judgment cannot take place till the resurrection, as the resurrection is itself the beginning of that judgment.

4. As it is in an infinite variety of other Scriptures, so it is in this; a cardinal truth is stated, by which some of the prominent features of Christianity are apparent. If any man will regard the word of Jesus, believing on the Father who sent him, such faithful man will possess eternal life in the present time; that is, faith will be to him "the substance" or confidence "of things hoped for, and the evidence of things not seen." He thus passes from death unto life: for, while he knows that he must die, faith assures him that death will be no detriment to an eternal and happy existence Having been thus justified by faith, and continuing faithful, he enjoys the promise that he shall never again come into condem-

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nation. But this view of the matter loads Universalism with a ponderous difficulty: for if there be no connection between hearing and believing the word of Christ, and the eternal life here promised to fidelity, why does he speak of them as connected, and promise the latter to the former? If he meant to say that all men, whether faithful or unfaithful, on earth, shall receive eternal life in heaven; he has labored in vain, making a distinction in the perceptions of his hearers without perceiving a difference himself. In other words, he has deceived us, and must deceive all honest men. But, sooner than believe this, I will believe that Universalism is a cheat, and a system of studied slander against the Lord and his apostles.

5. To give proof of his ultimate powers in raising the dead and executing judgment, Jesus tells a startling truth to his unbelieving contemporaries: "The hour is coming," said he, "and now is come, when the dead shall hear the voice of the Son of God, and THEY THAT HEAR shall live!" We conclude that the expression, "the hour *is come*," is as firm a truth as any other part of the discourse: and the question is, have we any facts in the history of Jesus to sustain him in this very stirring assertion? Let us examine. When he had come into the house of Jairus, a ruler of the synagogue, the ruler's little daughter was found to be dead. Jesus "took her by the hand and said unto her, *Talitha cumi*, damsel, arise! and immediately the damsel arose and walked" (Mark v, 41). The dead, in this case, heard the voice of the Son of God, and lived. A mere allusion to the memorable case of Lazarus will awaken in your minds recollections of the whole scene. Jesus stood before the monument, and, having spent a few moments in prayers, groans and tears, "he cried with a loud voice 'Lazarus, come forth!'" immediately Lazarus obeyed the almighty call—he heard and lived! Another

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instance is present to my thoughts. You will understand me to allude to the young man of Nain. The friends of the deceased were carrying him to the grave. He was the only son of his mother, and she was a widow. Jesus had compassion on her, and said, "'Weep not!' And he came and touched the bier; and they that bore him stood still. And he said, 'Young man, I say unto thee, *arise!*' and he that was dead sat up, and began to speak. And Jesus delivered him unto his mother." These three facts form a most beautiful character of the hour that then was—just as many of the dead as heard the voice of Jesus, lived—to not one did he speak in vain. These were the "greater works" than the curing of the afflicted man at Bethesda, and were afforded that the people "might marvel." But,

6. As marvelous as these works were, in themselves, and fitted to excite a stupendous admiration among the populace; the series of works projected by the Messiah involved wonders of a still higher order, and which would throw into shade, all the glittering miracles he had done before. "Marvel not at this," said he—think it not strange, that during the time I am with you, sundry dead persons shall hear my voice and live—"for the hour is coming"—but is not now—"when ALL THAT ARE IN THEIR GRAVES shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

7. Such is the view which a candid and unprejudiced mind would take of the meaning of this discourse: but attempts have been made, and are making, to reconcile the whole place to the doctrine of ultra Universalism. It is assumed that the "dead," in the hour that then was, were those who were morally so, and that their resurrection was not literal but moral or anagogical. If all this can be made to appear, Universal-

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ism will look up with some confidence. We must sum them up:

First—The dead here mentioned cannot be the morally dead, because there is nothing in the context favorable to such an interpretation. The discourse, as we have seen, was delivered upon the occasion of healing the man at Bethesda. Greater works thereupon are promised, and, as would be seen, works of a physical, not moral, character. These greater works are defined as being the making of the dead to live in the hour that then was. If, however, the dead in their graves—verse 28th—be not literal, but figurative, it will follow that the dead who heard the voice of the Son of God, and lived, at the hour that then was, were not really, but morally, dead. But to this conclusion Universalists will have no objection: yet they will find an objection in the sequel. Jesus promised a greater work than curing the man at the pool, and the whole place goes to show that this greater work would consist in raising some of the dead in Judea. Now, the raising the dead is certainly a greater work than curing a disease of thirty-eight years standing: but if any should be found to believe in Christ, and be converted, could this be called a greater work than a miraculous cure? There is no miracle wrought in conversions—all is ordinary, and proceeds upon the established principles of mind and morals: but all miracles are extraordinary; and, therefore, the curing of the man at Bethesda was a greater work than raising the dead in the hour that then was, if Universalism be true! Christ, in healing the man did an extraordinary work; but he promised to do something still more extraordinary; but when we come to find out what it was, it turns out to be the ordinary work of conversion! The boat of Universalism runs upon a bar just here. Nor is this all: if the scheme be true, the cure of the man at Bethesda was

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itself a moral work! The context is against Universalism.

Secondly—That the dead brought to life in the hour that then was, were not the morally, but the literally, dead, appears with absolute evidence from the history of the times. To assert that the morally dead, at that time, were restored to spiritual life, is to assert a false fact. If any were there converted to Christianity, it is but reasonable to suppose that the apostles were they; but their history denies this: they were profoundly ignorant of all that made up the Christian religion, as they knew not, till after the resurrection, that this great event had anything to do in the administration of the Messiah. Peter himself was not converted till after the hour that then was—but, "when thou art converted," said Christ to him, "strengthen thy brethren." The work of conversion, by the Gospel, was not then going on: multitudes, however, were gathered about the person of the Lord; but the influences by which both the apostles and the more remote disciples were attracted to him, were other than those which afterward converted so many thousands. Besides, the fact stated that the dead at that time should hear the voice of the Son of God, and live, is insisted on a something more than had been observed formerly among men: but if, by raising the dead, in this case, the impartation of spiritual life were meant, it was, in fact, nothing more wonderful than that which had been common from the days of Adam to Moses! What force would there have been in the words had Christ said, "Verily, verily, I say unto you, the hour is coming, and now is, when men shall be converted, just as they have been since the world began!" Verily, verily, in that case the Lord would have spoken with as little sense or reason as a Universalist clergyman!

Thirdly—That it was the dead in body, and not in

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morals, intended at the place in question, is again manifest from another part of the history of those times. "And they that hear shall live," said Jesus. But was this true touching the morally dead? They heard his discourses, and not a few even believed on him, but, after all, did not live! Did the Lawyers, Pharisees, Scribes, Priests, and Rulers, hear the voice of the Son of God? Certainly they did. But did they live? were they converted? When, by his ministry, he gave the fullest proofs of his Messiahship, and took away every cloke or excuse for sin, making it so clear that he was the Son of God, that some of them committed the sin against the Holy Ghost in presuming to league him with Beelzebub—having heard his voice, did they live spiritual lives? If so, how came it to pass that they murdered him? Nearly the whole Jewish nation heard his voice, but, so far from living in the sense here excepted against, as a nation they disregarded him, and a miscreant and robber became, by actual vote, more popular than he! But, if it be argued that the term "*hear*"—"the dead shall *hear*"—means more than is usually understood, this will make the case worse; for, as we have already seen, *such* hearing and turning to the Lord were not a character of those times. Upon the whole, we have confined Universalism between the upper and nether mill-stones: the reader may judge of its appearance in the chest below.

Fourthly—Having thus demonstrated that the "dead" in the hour that then was, were those who had died of physical disease, it follows that "all who are in their graves" indicates all that part of mankind capable of doing good or ill—that had gone from the world by what we call natural death. But as it is assumed by Universalists, that the death and resurrection here asserted are anagogical or mystical, not literal, we will now reduce the assumption to an absurdity. And here, at the out-

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set, we will allow to Universalists any period in the history of the world, or its whole history, for the era of this death and resurrection. Their most accredited view, however, is this: The Jews, for an indefinite time before Christ, at that time, and subsequently, till the fall of Jerusalem, were morally dead and in their graves; and that, after the fall of the city, Christianity sprang up every where—that this great religious revival, in fine, is the resurrection here predicted by our Lord. But it will follow, if all this be true,

(1.) That moral death is something very different from what men have generally supposed. "All in their graves," means all that are in sin and unbelief, as Universalists say. Well, "they that have done good," must mean, either that the good was done before they died morally, and were morally buried, or that it was done in being morally dead. If it were done *before* they died morally, they must come forth to the resurrection of life, which presents iniquity as the cause of, or, at least, not hindering, this joyful resurrection. If the good were done by them while buried in sin and ignorance, this is a contradiction in terms equivalent to saying, they that have done good in doing evil! The good, therefore, here said to have been done before the resurrection, could not have been done in a state of moral death, nor in a state of virtue before the moral death took place, as the latter supposition gives the promise of life only to apostates from religion—and it does not seem likely that Christ intended to make such a promise. It follows,

(2.) That "they who have done evil," has no meaning whatever; for what is the doing of evil, but being morally dead? The whole mass is described as being dead and buried, but as having done good or evil. Now, moral death, as defined by Paul, is simply a state of sin: and if the Jews, in this passage, were intended to be

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represented as in a state of sin, why are they represented as having done evil, as if that were something different from the death they were in? They did evil either *before* they morally died, or *in* being morally dead. If *before*, they were dead before they died! You perceive, hence, the most perfect absurdity in this worse than miserable gloss. But it follows,

(3.) If the scene of this resurrection be laid after the destruction of Jerusalem, then "all" the Jews came forth either to life or condemnation, according as they had done good or evil before that catastrophe, which is contrary to fact in the premises; for it is notorious that the great majority of the Jews that could be saved by the Gospel were saved before the destruction of the city, and that miserable remnant, "vessels of wrath fitted for destruction," were given over and "blinded." But if it be contended or allowed, that this great moral resurrection took place before the fall of Jerusalem, Universalism is entangled worse and worse; for those from among the Jews who embraced the Gospel and were saved on Pentecost, and afterward, had not "done good" in the antecedent part of their lives, but great *evil*—"by wicked hands" they had crucified and slain the Prince of Life, as Peter charged them! They did not embrace the Gospel because they had done good *before*, but, having done immense evil, they were permitted to be saved from it by grace. But,

(4.) If the phrases, "have done good," and "have done evil," mean that these virtues and vices were to be practiced at the time of the moral resurrection, and describe the actions of embracing or rejecting the Gospel; it follows that our Lord used the wrong tense of the verb: he should have said—"And shall come forth, they that will do good, afterward, to the resurrection of life, and they that will do evil, afterward, to the resurrection of condemnation." It will follow, furthermore, that do-

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ing good antecedently to hearing the Gospel, becomes the cause of the adjudication to life, which is a feature of the subject that even Universalists will not admit; and that doing evil before hearing the Gospel must forever operate against the reception of it. How perfectly suicidal, then, is this wretched system of quibbles and contradictions! "Have done good," and "have done evil," cannot apply to the persons after they are raised up, in reference either to their present or future conduct, but to what they had done before they died. This is a stubborn fact, which admits of no concealment. But,

(5.) If we admit, for the sake of the case, that the Jews who had done good under the Law, came forth, in the Christian dispensation, to a resurrection of moral life, happiness, and joy; and those who had done evil under the Law, came forth to the resurrection of condemnation, ready to be destroyed when Jerusalem fell; the history of fact again defeats the entire hypothesis; for, as we have already seen, there were many thousands who had done evil, that came into the Christian church and were ornaments of their profession. Besides; had it been true that those who had done evil under the Law were fated to come forth, under the Gospel, to condemnation, this would have defeated the professed design of the Gospel, which, among other aims, was "the redemption of the transgressions which were under the first testament," as Paul most forcibly declares.

Thus have we, by a very careful analysis, shown how utterly false, heartless, and brainless, this whole system of explanation is—how self-contradictory, suicidal, and wholly without reason or fact is the scheme of modern Universalism. Every part of the Sacred Volume deposes against it. If its interpretation of the foregoing passages can be reconciled to reason, or the common sense of mankind, then may the ravings of the maniac,

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or the incoherent wit of "moon-struck madness," be commended as sage wisdom and sound philosophy. Virtue can do us no good, and vice no harm, in reference to the future life—the best saint can receive no more, and the greatest sinner no less, than eternal blessedness; sin cannot hinder, and holiness can frame no title to it. These are the beams, sills, and rafters, of Universalism! And when we have fairly ferreted its advocates out of their domicil, they run out in their night-clothes, crying "*misrepresentation!*" But whether their cry be just, is a matter which we submit to the decision of an intelligent public. Touching the cause which gave rise to the whole unphilosophical scheme, we cannot say it was either love to God, or reverence for his word. We must search for it among the corruptions of human nature. Could we transport ourselves forward beyond the history of time, and imagine some one telling another of earthly things then past, we might modestly thus strike upon the cause. The Bard says, or seems to say—

"There rag'd a malady in those bad times
(E'en certain clergy had peculiar crimes);
It spread from Mississippi to the Thames,
And pass'd, in various climes, by various names.
Theologists, with wisdom on their sides,
In five small letters wrote, its name is 'pride;'
Phrenologists pronounc'd it—and no dream—
'Enormously develop'd self-esteem,
With conscientiousness and rev'rence low,'
Or words of art that sounded somehow so:
Sometimes, like metal coined, 'twas known to pass,
Hence the shrewd commonalty call'd it 'brass;'
And chemists, not inaptly, term'd it 'gas:'
It had a name for ev'ry zone of earth,
But 'twas the 'Big-head,' in the mouth of mirth."

You will perceive that, for this Lecture, we have selected only four passages from the Evangelists. The number might have been swelled indefinitely; but if, as

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we judge, the foregoing selections impose insuperable difficulties upon Universalism, any further argument, in this department, would supererogate, and be, indeed, as if we were beating a fallen foe. Our labors, up to this point, will be apt to find no answer from the Universalist clergy: until an answer is attempted, we deem it unnecessary to present any more difficulties. If all, or any one of the foregoing difficulties and dilemmas be true and real, the whole scheme must fall. We have pulled away the pillars of the pantheon, and every idol is dashed in pieces like a potter's vessel.

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LECTURE VII.

THE SAME SUBJECT CONTINUED.

THERE is no system of human philosophy that presumes so much upon the ignorance of mankind—none begs so many of his doubts, or is satisfied with so few of his reasons, or so little of his consistency—as Universalism. It is not a system put up regularly, or embraced uniformly by its advocates: for what you see to-day, may vanish to-morrow; and what at one time you perceive very plainly, at another is involved in mist. It has, therefore, not inaptly been compared to a shadow, as having neither body nor parts. However, there are some general principles upon which we may fasten our arguments. Universalists acknowledge the Bible as inspired and authoritative: here then we can meet them. There are certain passages which they quote and rely on as proof-texts, and which, therefore, we are bound to examine, and redeem from their use. Our present Lecture will be devoted to this service. But, as we have done this in part already, we will select a few of the remaining passages, and, by a careful analysis of them, bring our labors to a close. We shall make a distinct section for every text introduced.

§ I. *The promise to Abraham.*—"I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed;" Gen. xii, 3. "And God said unto Abraham, Thou shalt keep my covenant, therefore, thou, and thy seed after thee, in their generations;" Gen. xvii, 9. There were other promises to Abraham and his seed; but the above contain the sum and marrow of the whole. Here, then, as it is said that all families, or nations, or kindreds, of the earth shall be blessed, in Abraham and in his seed, it is taken for granted, by Universalists, that, until some shall be found who belong to no family, nation, or kindred,

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the entire human race must be regarded as secure, in reference to eternal life.

But, upon what condition did Abraham become the father of many nations? and by what stipulations must his seed obtain the inheritance? We answer, Abraham became the father of nations because he believed in the word spoken to him, and his seed became a blessing to mankind because he was obedient to the divine covenant. Every temporal and spiritual blessing was secured to Abraham and his seed on the condition of fidelity. This is apparent from what we have just now repeated; for, after God had changed the name of Abram into Abraham; had promised him abundant fruitfulness in the way of posterity; had established the covenant with him; had secured to him the land of Canaan; and had said that he would be his God, and the God of his seed after him: "*therefore*," said God to him—for the reasons assigned—"thou shalt keep my covenant, thou, and thy seed after thee, in their generations." From which it is as plain as any other part of the covenant, that none of the blessings promised, temporal or spiritual, were designed for Abraham or his seed only as they should be found to "keep" the stipulations or conditions of the covenant.

We gather the above from the Book of Genesis, and, had we no other lights, that alone would be sufficient to explode the commentary of Universalists; but we happen to have an infallible commentator on the promise of God to Abraham. If we can have the views of Paul fairly expressed as to the meaning and scope of that promise, we ought to be satisfied. If Paul finds Universalism in it, we shall acquiesce. Let us see. The apostle sets out by stating, that "Abraham believed in God, and it was accounted unto him for righteousness." Faith in God was his distinguishing excellence. But Paul immediately adds, "Know ye, therefore, that they

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who are of faith, the same are the children of Abraham. And the Scripture anticipating that God would justify the heathen through faith, preached before the Gospel to Abraham, saying, In thee shall all nations be blessed." But, as if to anticipate the objections of our unbelieving times, the apostle draws his own conclusion, which you shall have in his own words: "So, then, they who are of faith are blessed with faithful Abraham." The case stands thus—God says to Abraham, "In thee shall all nations be blessed." A question is interposed, how will they be blessed? and Paul answers, through faith in the Messiah. It follows that, without faith in Christ, the blessing of Abraham cannot come upon either Jew or Gentile.

I will not, however, venture my own conclusions and reasonings in a case where we have the most lucid commentary of Paul. The above truths are confirmed by the following: "Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Cursed is every one that hangeth upon the tree—that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now, to Abraham and his seed were the promises made. He saith not, 'And to seeds,' as of many; but, as of one, 'And to thy seed,' which is Christ. * * Wherefore, the Law was our schoolmaster unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female—for ye are all one in Christ Jesus.

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And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (see Gal. iii, *passim*). We put the only question, now, which is important in this disquisition: Who are heirs of the promise of blessedness, given to Abraham? and the last sentence alone forever settles that question: they are believers in Christ. True Christians are Christ's heritage, and heirs according to the promise made to the father of the faithful. This is all that Paul has made of this great promise, and it is enough, and satisfactory.

But, I have found, when Universalists are hard pushed for argument (which is generally the case), that they have a way of converting a promise conditioned on obedience, as all promises are, into a prediction or prophesy of future events! Thus, "in thee shall all nations be blessed," points to a time when all mankind will be holy and happy in heaven, however viciously they may spend their whole lives. But, as this feature of Universalism has been obliterated in the early part of our labors, we shall do no more than allude to it here. We have seen how Paul understands the Abrahamic promise, and who are the heirs of it—facts that none will venture to dispute—and, believing that Universalists will be the last men to gnaw *this rasp*, we dismiss it here.

§ II. *The children of the Resurrection.*—"And Jesus answering, said unto them, The children of this world marry, and are given in marriage: but they who SHALL BE ACCOUNTED WORTHY to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke xx, 34–36).

Universalists assume, from this passage, that the resurrection is a purgative and purifying process for the souls of all men—for those who die in their sins, and

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those who obtain pardon in this life. When we demonstrate that there is no such thing as pardon in their system (see *Lectures I and II*); that the judgment takes place after death (*Lecture III*); that Judaism came divinely to its end before the fall of Jerusalem; that the second advent of Christ is still future, even to us (*Lecture V*); and that there are unwieldy difficulties at every point besetting the whole system (*Lecture VI*); they fly, as a dernier resort, as a final hope, to the resurrection as a means of conversion, and here prepare for a general and final battle. Having fled from point to point—having twisted and turned with every fold of the serpent; retreated from pillar to post, from brake to den, from the original paradise to the fogs and mists of Babylon, and thence into *hades*—and, determining to be driven no further, they plant their flag-staff on the rock of the resurrection, and call upon their forces as to the battle of Armageddon! Here, then, we meet them, and from that point drive them.

1. We have a right to inquire, in the first place, whether any one, bearing a divine commission, has ever, at any time, spoken of the resurrection as a means of moral purification: and we state positively that there is no such passage in the whole Bible. On the contrary, there are many passages which most clearly enjoin a religious character as the means of making the resurrection a blessing. In the teachings of Christ to which we have had occasion to allude in reference to a particular place, and which place we demonstrated could have no application to a moral revival, they that had "done good" are to come "forth to the resurrection of life," and they that had "done evil, to the resurrection of damnation." The life to be enjoyed, and the damnation to be suffered, are life and damnation after the resurrection; and did we even admit this resurrection as moral, it would nevertheless be followed by damnation!

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But, as there can be no just damnation without guilt, and the guilty persons are said to be raised, how can that be called a moral purification, which leaves the subject of it to damnation? Truly, it would be better for such persons never to be raised at all! So, then, there not only are no passages which speak of the resurrection as a moral purification, but there are many which deny to it this imaginary power.

2. The studious Bible-reader has often, without doubt, observed what is proposed to sinners as the means of their purification. And what is it? How does it read? What say Jesus and his apostles? Let us read a few texts, varied somewhat from the truth, in order to suit this darkness-loving scheme of Universalism. "To him give all the prophets witness, that, should sinners fail during life to believe on and obey him, they shall, nevertheless, in being raised from the dead, be purified from all sin;" Acts x, 43. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe, first, are justified from all things from which ye could not be justified by the Law of Moses; and, afterward, all that believed not during life, shall be justified and purified in their resurrection from the dead;" Acts xiii, 38, 29. "Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; but, if you do not obey this command, there is another provision made for you; for you shall, if you fail here, be converted at the resurrection;" Acts iii, 19. "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins: and if you do not, an awful doom awaits you; for every one of you shall be pardoned and purified when God shall raise you from the dead!" Acts ii, 38. "But the righteousness which is of faith speaketh on this wise. * * * The word is

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nigh thee, in thy mouth and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved: but should you fail to confess and believe, and thus fail also to be saved by faith in *his* resurrection, you will be saved without faith in your *own*, so that in either case ye are equally safe. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. The case is indeed thus, touching the world that now is, but respecting that which is to come, faith and confession have nothing to do, for in the resurrection all shall come forth into righteousness and salvation" (*see Romans* x, 5–11.

Let us now suppose that the above passages, adapted to the demands of Universalism, were found in the Scriptures; would they alter the system in the least from what we now find it? and if any should even then question the doctrine, would not these passages be quoted as triumphant proofs of it? Yes, every neophyte would be armed and equipped for battle, saying, The apostle expressly says, "But should you fail to confess and believe, and thus fail also to be saved by faith in *his* resurrection, you will be saved, without faith, *in your own*—so that, in either case, you are equally safe!"

3. But the intelligent reader cannot fail to have noticed the great means of moral purification, set forth in the New Scriptures, namely, "the precious blood" of our gracious Messiah. To this all the Law and the Prophets gave testimony. We cannot pause here to adduce every passage that might be brought in proof, for this would be to transcribe a great part of the Testimonies and Epistles. Indeed, the blood of Jesus had for its cardinal design the remission of sins, or the purgation of the conscience, and, aside from this, cannot be imagined to have any meaning whatever. But this Uni-

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versalism admits. But again, we most respectfully inquire, whether, if the blood of Christ fail to purify us while we live, there be any power in it for purification afterward. Between death and the resurrection, there can be no purgation; for the wise man has said, and the application is forcible to all matters of religion, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest;" Eccl. ix, 10. The dead body, as I take it, knows nothing in the grave; but if the spirit, whose body died under guilt, and which itself was dismissed by death in a separate state, undergoes a purgation in some *orcus* between death and the resurrection, this stands opposed to the above text; for purification cannot take place without a work, or device, or knowledge, or wisdom. Or, if "*the grave*" do not mean so much, but signifies only the receptacle of the body, while the spirit goes to some other place to be purified, then the resurrection theory of purgation is exploded; for the spirit is purified in antecedence. But, if the spirit remains under conscious guilt between death and the resurrection, this explodes modern Universalism; for there is then a punishment for sin after death, and some of the human race have been enduring it for thousands of years, and must endure it till the resurrection, which, according to Universalism, will purify them! To be consistent, our friends must adopt the theory of *soul-sleeping*—that the wicked sinner, body, soul, and spirit, remains perfectly unconscious from death till the resurrection: but it is questionable whether this evasion will be of any avail. For, in the first place, this scheme admits that there is a punishment for sin after death. It certainly is a great punishment to be deprived of life for thousands of years, while it was possible for us to be living and enjoying. To be deprived of an age or two of happiness, is an immense loss. But, in the second

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place, to affirm that the resurrection of the dead is a converting institution, is to assume not only that God is more merciful to the worst men than he is to others, and thus partial and capricious, but is to assume, likewise, that he has revealed the resurrection as a purifying process, in a moral point of view, which he has not. Some men take the Lord at his word, and do with their might the things he enjoins them: but others, more heaven-daring and hardened in crime, pay him no reverence whatever; yet for these he has made a provision which the others never thought of from anything he had said—and though the *good* were not injured either in life or estate, as they were equally sure of immortality; still to the *bad* there appears an excess of mercy and a partiality incompatible with the candor and sincerity of the Eternal. It follows, that if we could look into Universalism to the very bottom, we would see that there is no such thing as a positive evil in the universe—that God is as much the author of what we call sin, as he is of holiness and truth, and that men are no more to blame for the commission of crime, than they are for having the gout or rheumatism. All moral evils flow from physical: of course, Adam and Eve, who were made subject to death by the laws of their being, would never have sinned, had they not first taken sick! Eve became unwell first, and the disease being contagious, she imparted it to Adam. Poor creatures! they were worse to do than are we, their children: for we can call a physician; but there was not a doctor in Paradise! It follows, too, that if we could arrive at perfect health, we would not commit a single sin. But matters of fact spoil this theory, as we find many healthy persons the greatest sinners, and many of the most infirm the best Christians. Dr. Watts once said, that the diseases of good men are like breaks in the walls of dungeons: they let in the light of heaven upon the inmates.

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4. But, as Universalists will have it that the resurrection will be a purifying process for the souls of all who die in their sins, a show of Scripture authority must of course be made; and the passage we have placed at the head of this section is appealed to with great confidence—but with what success a close analysis of the place will show. The passage proves,

First—That there will be no marriages among those who shall obtain immortality.

Secondly—That death, which, on earth, had rendered marriages necessary to supply the wastes of mortality, will be known no more.

Thirdly—That these happy immortals will resemble and be equal to the angels of God in heaven. But,

Fourthly—That all those who shall be able to reach this glorious niche of elevation "*shall be accounted* WORTHY" of it in having formed, on earth, a character of holiness and piety.

You will, therefore, perceive that this promise of dying no more, or of being equal to the angels, is made to, and asserted of, such only as are worthy. To be *worthy* of "that world *and* the resurrection," is equal to "well done, good and faithful servant, enter thou into the joy of thy Lord." This character of worthiness is considered by our Lord as acquired either before the resurrection, or in it, or afterward. If in it, then "they who shall be accounted worthy" is no longer a distinguishing phrase, since, if Universalism be true, all will then be alike worthy. If afterward, then there will be no praise in being made good by physical power, which at once is destructive of all ideas of moral worth. If those who die in rebellion shall rise reconciled because they cannot hinder or postpone the reconciliation, how much praise will be due to them? Can the Lord say to these, "Well done?" He might, indeed, say, of his own power, "I have done great things," and, to them "Well it

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has been done unto you;" but never can say in truth, "Well done, good and faithful servant," if Universalism be true.

It remains, therefore, that the character of worthiness here laid down as a key of immortality, is to be acquired in this life; for our Lord never loaded his doctrine with absurdities or contradictions. Men are worthy in view of the things they do voluntarily, not in view of what they receive when they cannot avoid it. The resurrection will come unavoidably upon all men, great and small, good and bad; but it is the province of the Gospel to enable us to make it a blessing to ourselves, by "doing good." The doing good by a mixed being, that is, a being made up of matter and mind, is connected by the laws of the empire of righteousness, with as many states of the same being as may be supposed to take place in the future: and if the body, though "vile," can here be subjected voluntarily to the superior law of morals, and be thus connected with it, it is but just to conclude that, in a future state, this connection will be more visible and glorious. There is a connection, therefore, divine and indissoluble, between what faith does for us here, and the state of the body at, in, and after, the resurrection; so that it is sound philosophy as well as true religion, "to them who, by patient continuance in well-doing, seek for glory, honor, and immortality," God will give eternal life.

§ III. *The whole Creation.*—We now approach a passage of Scripture which is claimed by Universalists as if it taught their doctrine without any doubt. In the following remarks we shall aim to show that the "whole creation" (Rom. viii, 18–25) means nothing other than the literal earth and its inanimate appendages. We have not room for a long argument: we depend upon what has been said already to show that Universalism *cannot be true.* By the following investigation it will

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be seen how easily and successfully the eighth of Romans may be redeemed from an ignoble service.

I have often admired the candor and child-like innocense of Paul, this great embassador of Jesus, as he draws the contrast between what we are now, and what we will be at the renovation of creation: "For I reckon," says he, "that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us." What are a few months and years of anguish? What are the little sufferings under which we groan here? What are the persecution, the abuse and slander, the torments and death, that fall upon us here, "for a moment," in comparison with those divine honors which we shall reap in heaven, when God shall make all things new! Here we may suffer the want of food and raiment—men of the world may oppress us—false brethren may deceive and shame us—but heaven will infinitely more than compensate for all! Our mental powers shall be made perfect in their kind, so as to gather in and retain every species of knowledge, physical and moral; our moral nature will be thoroughly purified from every taint of sin and cloud of guilt; and our bodily structure shall be restored to uninterrupted and eternal health, made spiritual and incorruptible like the glorious body of Jesus! Ought we not, then, to bear our momentary afflictions with fortitude, patience, and even with joy?

But in that brightest and most blessed of all the days in our history, a new order of nature will arise to our vision! The heavens and the earth that are now, are in waiting for a thorough regeneration. When man fell, disorder rushed in upon the seasons; the soil was smitten with a burning curse; the air and the waters were impregnated with poison and the seeds of disease; misery grew up from the field, and every element of nature became the reservoir of the means of oppression, cruel-

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ty, degradation, and death. "*Cursed is* THE GROUND *for thy sake!*" said God to guilty man; and "the ground which the Lord hath cursed," was a proverb before the flood.—Gen. v, 29. For six thousand years this dreadful original *curse* has been corroding the vitals of creation, eliminating its baleful powers from the center to the circumference! What was designed as the abode of man, has been usurped by anarchy itself; and though the laws of nature still produce their effects, nature herself is vitiated to the core! Man is almost driven from his dominion by iron-hearted enemies that encroach perpetually, and perpetually annoy!

> "A part how small of this terraqueous globe
> Is tenanted by man! The rest, a waste!
> War! famine, pest, volcano, storm, and fire,
> Intestine broils, oppression, with her heart
> Wrapp'd up in triple brass, besiege mankind!"

But the promises of God, as published by seers of the olden time, are burdened and do travail with the stupendous theme of the renewal of creation, when, as the testimony runs, "there shall be no more curse." The saints, in the Christian age, stand up to represent the wishes of nature itself; and Paul, in the passage before us, most anxiously wishing the physical *palingenesia* or regeneration of the earth, personifies creation, and throws it into the posture of expecting the accomplishment of the promises made to the saints! "The earnest expectation of creation waiteth for the manifestation of the sons of God." The creation, you will perceive, is here distinguished from, and does not therefore mean, the saints. The saints, or sons of God, are to be manifested, and the creature or the creation expects that revelation. It is true the saints themselves expect it, but they are never styled the creation. Nor can the term "the creation" mean the Gentile world, for they did not expect any such manifestation. As, then, we see that the word

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cannot mean the saints, *does* not mean the heathen, *must* not be interpreted of the brute creation; the question is, what can, does, or must, it mean? The answer is, it signifies the earth itself, with all its appendages, as contradistinguished from man. This is the only rational interpretation of the place. All the difficulty that any pretend to start upon the premises, is, the seeming impropriety of speaking of the earth as waiting and expecting an event of which all inanimate objects must be indifferent, or know and care nothing. Well, let us look at the matter carefully. If "creation" mean the saints, that is, their spirits, then the apostle is open to the charge of confusing his readers, for he speaks of the sons of God as being waited for by creation. If, by "creation," he mean the bodies of the saints, as distinguished from their spirits, then the same objection lies against inanimate matter, as in the exegesis I have given. It cannot, then, mean the saints, body or spirit, or both together. If, for the purpose of getting an intellectual hope, the objector fall back upon the heathen world, and represent it as anxiously waiting and hoping for the apocalypse of the sons of God, this were to plunge into deeper difficulties still, for this same apostle describes the heathen as "having NO HOPE, and without God in the world;" Eph. ii, 12. Please read Paul's description of the heathen world, in the first chapter of Romans, and you will suppose there, that the heathen had their thoughts engaged about anything rather than the revelation of the sons of God.

But, after all, where is the impropriety of representing the earth itself as waiting for, and anxiously desiring, the manifestation of the saints? Paul is not alone in such personifications. Peter, speaking of the renovation of nature, grasps the whole history of the earth, and mentions a time when the world, "being overflowed with water, PERISHED." The same objections may be brought

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against the perishing of the earth, as against its waiting or expecting. We speak of the regeneration of heaven and earth, as fluently and readily as if we conceived them to be two intelligent persons; and none question the propriety of our language: but if we speak of the same heavens and earth as waiting and anxious to be regenerated, there are those who will cavil! So great is the force of habit and thought, and so easily are we moved by a train of thinking to which our minds have not been accustomed! The third chapter of second Peter, and Romans viii, 18–25, are precisely parallel, harmonize, and illustrate each other. And it is noteworthy, that Peter alludes to the writings of Paul on the renovation, in the following words: "Our beloved brother Paul, according to the wisdom given unto him, hath written unto you: as also in all his Epistles, speaking of these things; and in which are some things hard to be understood;" 2 Pet. iii, 15, 16. According to the promise of God, "we look," says Peter, "for new heavens and a new earth, wherein the just shall dwell;" and "the earnest expectation of creation waiteth for the manifestation" of these just persons, that it may accommodate itself to their character and circumstances. God will not make new our persons, and then leave us without a habitation. He will renovate nature for our place of abode, for the dwelling of perpetual and perfect righteousness. By a beautiful figure, creation itself is thus represented as anxious to revert to its primitive glories, from which it was precipitated by the apostasy of its terrestrial lord and head.

The apostle has furnished us with a knowledge of the cause of the great change that came upon creation. He lets us know that it was sin. "For the creation was made subject to vanity, not willingly;" that is, not because there was a vicious or dilapidating principle originally in it; the subjecting principle came from abroad,

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was foreign, exotic, pernicious. The fact that the creation was subjected to vanity, is an admission that it is not now in its original character—it has been changed. It fell along with the fall of man! The character of this change has been described already, but some remarks which we shall immediately make on the term "VANITY," may afford additional light. The creation was made subject to vanity—but how far? and in what does the vanity consist? The word in the Greek is *mataiotees*, and signifies barrenness, uselessness, unprofitableness, emptiness, &c. When applied to men it may denote misery, disappointment, calamity, ignorance, perversity, falsehood. In the case before us, applied to the creation at large, it signifies nothing short of emptiness, barrenness, sterility; or, in other words, is the exact definition of the curse of unfruitfulness which God pronounced upon the ground, for man's sake. The earth is ever prolific of something; but the things necessary to the subsistence of man, must be forced from the soil "in the sweat of his face." Thistles and thorns, and no doubt also noisome vermin in infinite detail, were generated in land and water, by the foreign perversity introduced into the elements. Such, we say, is the vanity or uselessness that has fallen upon creation. It would require a volume for its details. A mere hint must suffice, and will suffice for the intelligent.

But we are told that the "creation was made subject to vanity, not willingly." What does this mean? It cannot mean that Adam sinned against his will; for he determined to sin, and was not deceived, and, therefore, willingly and willfully subjected himself and his race to misery and death: and because he did it willingly, God never forgave that sin. Every man, to this day, has to pay the penalty, *death!* But every difficulty vanishes when we understand, by the term "creation," nature, or this universal mundane sphere. It, by reason of the

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sin of Adam, was subjected to vanity, emptiness, barrenness, &c., contrary to its original constitution, or, as Paul is translated, "not willingly." All the tendencies of nature originally, all its impulses and laws, all the combinations of its elements, were arranged by the Great Father and Maker of all, for the production of good fruits, happiness, joy, peace. But sin poisoned and deranged the whole machine, and set it moving in a retrograde and inverse direction—threw over it and through it the bondage of obstructions and corruption. Who will say that creation itself is not in bondage? Who can affirm that she enjoys her original and primeval liberty? No one who believes the Bible.

Another question is important. Who subjected creation to bondage? Some commentators say that it was Adam; but the context does not seem to allow this. He subjected himself and his posterity, it is true, to the bondage of death and of the grave; but he and his race are not the creation here intended, as we have shown before. You will allow me to add, that Adam did not sin "in hope:" but he who subjected the creation to bondage, so bound it as to allow the expectation of deliverance, that is, intelligent beings were permitted to anticipate the breaking of every cord of its bondage. Let me here repeat the whole passage, as translated by Doddridge: "For the creation was made subject to vanity, not willingly, but by him who subjected it in hope, that the creation shall be set free from the bondage of corruption into the glorious liberty of the sons of God." Now, it is true that the human race was subjected in hope; for, as we have seen and elsewhere shown, very early intimations were given of a Divine Deliverer from sin: but it is equally true that the human race is not intended by this passage. If we understand the race of man, or any part of it, by "the creation," the apostle is made to say that the sons of God shall be delivered

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into the liberty of the sons of God, which would be a mode of expression unworthy of him and of the subject, and a source of confusion to his readers. The liberty of the sons of God is one thing, and the coming of creation into it, another. Upon the whole, it was God himself who subjected creation to vanity, emptiness, sterility, and uselessness, because of the sin of one man; but when he did it, it was the intention, on his part, to restore it to its primitive glory, and fit it up for the abode of his terrestrial sons, who, during the progress of earth's gloomy ages, should be faithful to him. In the whole of this passage, the creation and the sons of God, or saints, are kept all along distinct and separate, as will be more clearly seen in the progress of our investigations.

The whole sublunary creation has thus been alienated from God, and made to burn under his curse; "The whole creation groaneth and travaileth in pain together until now!" The earth and all that are upon it sympathize in general ruin. The crazy earth "waxing old like a garment," supports a crazy and broken population of man and beast! Distress covers land and sea! One general groan is heaved from every animate heart, while unconscious matter, vitiated by the devil, partakes of the universal *curse!* The devil reigns in the air as the prince of its power; has corrupted the waters and vegetation; and the very principle of life which was at first natural to creation, is mixed with a certain stygian miasm, and produces monsters, distortions, and death! Infernal principles and powers have found their way into light and darkness; into every species of life, intellectual, animal, vegetable, and mineral; and nothing but the purifying process of a universal fiery regeneration, accompanied with the imprisonment of the great anarch and enslaver, can liberate the creation from these chains of bondage. It is the bondage of corruption with which it was cursed for the sake of man! But the bondage

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shall be broken, the earth shall be made *new*, and the wheels of nature will again play without obstruction, revisited by the principle of life, and copious eternal life-sustaining fruit. Does not all this fully justify the apostle in asserting LIBERTY of the earth itself? And does not the fact of the present physical disorders, justify him in speaking of nature herself as in pain to be delivered? If the earth has been alienated, as none will dispute, may she not be adopted? God will bring the vagrant planet home, and adopt her into his family of obedient worlds. This is the delightful testimony of all the prophets and apostles. We shall see the process, and escape from the ruins!

For a while, however, we must suffer the ills of our fugitive state. While the whole creation groans, we groan with her, as the saints themselves are detached parts of the system of the world. I say, detached parts—for though we owe our physical being to a process of nature, and in that being partake of the general calamity, frailty, or vanity; in our spiritual nature we belong to another system, and are members of another family. Our *spirits*, being renewed by the grace of God in Christ, are not even now foreigners, but children; but our filiation is obscure and hidden, and no otherwise acknowledged than by promise conditioned on fidelity. But our *bodies* are foreigners to the kingdom of God, and must so remain till he shall adopt them. The way is now open for hearing the apostle: "And not only so"—not only is all creation groaning and travailing in pain, and waiting for her universal emancipation from the original curse of VANITY—"but ourselves also, who have received the first fruits of the Spirit"—who have been cut off from moral connection with Adam, and received a new life in Christ—a standing in him which will elevate us above the region of the curse—"even we ourselves"—because we are connected on the other hand with the

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fortunes of the first man, disease, a vitiated body, and death—"groan within ourselves, waiting for the adoption, the redemption of our body. So, then, when our bodies shall be adopted as well as our spirits, "the glorious liberty of the sons of God," will be possessed by the regenerated earth and regenerated man. Physical and moral regeneration will meet at that point. These are the grand subjects of Paul in this part of the chapter. What a theme! Heaven and earth made new, and the saints, body and spirit, made new, and constituted subjects of an immortal empire! Bear it in mind, that the theme of Paul here is the regeneration of nature, the adoption or regeneration of the bodies of the saints, and the union of the two in one everlasting kingdom—the former for the territory, and the latter for the subjects. A new earth and new immortal men!

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LECTURE VIII.

KTISIS—CREATION.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, namely, the redemption of our body."—Rom. viii, 19–24.

From some cause or other, the above passage has been ill understood heretofore among writers and speakers generally: still there have been some who have grasped the right key, and have unlocked the mysteries of the place. Among these was President Edwards, who, fifty-eight years ago (to wit, in 1789), in reply to Dr. Chauncy's book on Universalism, gave the true meaning of *ktisis*, which is the key of the passage. More recently, we have read some learned writers, who triumphantly sustain the same views. In 1844, before we had noticed the argument of President Edwards, in our book on Universalism, we advocated the same views. The object of the present series is to put our readers in possession of these views in a somewhat copious detail.

1. *Of the meaning of the Greek word ktisis.*

It is necessary, in the first place, to remark, that our translation of the passage is at fault, and misleads the mere English reader: for, what is rendered "*the creature*," in verses 19, 20, and 21, is rendered "*creation*," in verse 22. Had there been uniformity in the translation, some causes of difficulty might have been avoided. The original word is KTISIS, in all the three verses in question.

Now, the meaning of *ktisis* is simply *the creation*. This

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must be acknowledged as its meaning, let the results be what they may. It occurs, in the New Testament, in four other passages, and to these we now invite the attention of the reader.

1. We begin with Mark xvi, 15: "Go ye into all the world, and preach the Gospel to every creature"—*pasee tee ktisei*. It is difficult to make this passage plainer than it is. The apostles were to go out over all parts of the earth, and preach to the people in all its territories. They were to preach in all creation. Here is a common-place metonymy, the container for the contained. The creation contained the people to be instructed; and it is in this sense only, and by taking into view the objects of the Gospel, that mankind can be regarded as *all creation*. Creation, then, the whole creation, here means simply the universal globe: this is the basis of the idea; but by a beautiful and necessary metonymy, it indicates the people to whom the proclamation was to be made. Similar forms of speech are adopted a thousand times in the Bible, in reference to other things: the prophets were sent to the house of Israel, for instance; and here, the word *house* is, by metonymy, made to signify the people—not that the word house ever literally signifies people. Just so, the apostles were to go and preach to the whole creation, because the people were scattered and grouped into families all over creation, over the various islands and continents of the planet. Take any other ground, and you plunge into difficulties unmanageable. The very fact that here is confessedly a metonymy, is proof positive that the literal meaning of the word *ktisis*, in this passage, is the habitable globe, as distinguished from its rational inhabitants, the territory where the preaching was to be done, It is synonymous with "all the world" (*eis ton kosmon hapanta*), in the first part of the passage. "Go ye into all the world and preach the Gospel *everywhere you go*, to such as you

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can induce to hear it:" for I suppose not even Universalists would be so hardy as to imagine that the apostles preached to hogs, lions, snakes, bears, wolves, horses, and fishes. "Every creature" does not reach so far, even in their dizzy dictionary. The apostles understood that they were to preach the Gospel in all the nations of the earth; and when they had done so, their commission was fulfilled—they had preached the Gospel in the whole creation which had been given to man. This, only, was intended.

2. The next passage is Col. i, 23: "And be not moved away from the hope of the Gospel which ye have heard, and which was preached to EVERY CREATURE which is under heaven." A little attention to the terms here employed by the apostle, will show that the word *ktisis* does not mean the human race, but simply their habitation. The Gospel (*ton keruchthentos en passe tee ktisei hupo ton ouranon*) was preached in the whole creation under heaven, or, in the whole world. Not a nation remained unvisited by these heralds and missionaries. Paul does not say, nor does he mean, that every human creature, in his day, had heard the Gospel: he means, as he says, that the Gospel had been carried into all the habitable globe, here styled the whole creation under heaven, all the territories of the earth where men resided. "*En passe tee ktisei*" means literally "in all creation," rather than "to every creature," as all know who have examined the subject. I have the very best scholars and critics on my side in this which ought never to have been a controversy; among the rest, and not least, are President Edwards and Philip Doddridge.

3. The third passage is Col. i, 15: "In whom we have redemption through his blood, the forgiveness of sins: who is the image of the invisible God, the first-born of EVERY CREATURE." Dr. Doddridge remarks, on this verse, that he can have no doubt as to the propriety of

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his own translation, which is, "The first-born of the whole creation;" nor can there, indeed, be any doubt of its correctness, in the minds of any who intelligently examine the subject. Doddridge adopts the translation of *proototokos, first-born*, but rather sides with Fleming and Pierce, who think the word is used metonymically, and means the Producer of the whole creation. That Christ was the first-born in the sense of being older than the rest, is not true; for, in the next verse, it is said, "by him were all things created, that are in heaven, and that are in earth," &c.; and this would be equivalent to making the apostle say, that the Son of God made all things, but made himself in the first place! *Proototokos*, therefore, means, not that the Son was first created, but that he was the original creator or source of the whole creation—that all things were made by him and for him, and that by him all things consist. *Proototokos* is used to carry our thoughts more particularly to his work as a Redeemer, and especially to his resurrection from the dead. This passage, then, goes to show that the unincarnate Word of Jehovah, called, verse 13, the Son, was before all things, made all things, upholds all things, was the producer of universal creation; but that, in order to give immortality to man, he became the *Proototokos*, or first to rise from among the dead, and is the grand pattern to which all his followers shall be conformed. So that, in this place, *every creature* does not mean every human creature, but the whole creation itself.

4. We come now to examine the only remaining passage, where *ktisis* is used in the New Testament in connection with "every" or "the whole." The place is found in 1 Pet. ii, 13, and, in our version (but for what reason is hard to say), reads thus: "Submit yourselves to EVERY ORDINANCE OF MAN for the Lord's sake." And here we admit that human creation is the thing intended; we make the admission for the best of all reasons,

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namely, that *human creature* is the very thing mentioned; for had the apostle commanded us to submit to the whole creation, we would have remained ignorant of the modes of our duty. He therefore expresses the idea clearly, "Submit yourselves to the whole *human* creation (*passe anthropinee ktisei*) for the Lord's sake." As if he had said, "Be kind, courteous, affable, to every body; honor kings and their ministers as far as possible; yield and submit, for the sake of peace, to every thing that does not require you to dishonor or desert the word of God." It seems, then, that where the apostles mean the human creation, they expressly say so: and where they mean otherwise, as in the instances formerly adduced, they leave the adjective *human* (*anthropinee*) out of their communications.

5. It is now proper that we come to the investigation of this term *ktisis—creation*—as we find it in the eighth chapter of Romans. Does it mean every human creature, in this place? We say, it does not. The foregoing criticisms will certainly have weight; for, if we have shown that, in all other places, its primary and literal meaning is our sublunary world or planet, the universal habitation of all terrestrial beings, it is not likely it has a different meaning in this one isolated instance. Some (and these are the Universalists, who are nearly always centrally and totally wrong in everything) imagine that the "whole creation," in this place, means every human being, from the beginning to the end of the world. But we have seen the error of this assumption, and, in the course of this Lecture, will see it more plainly. Others have supposed the phrase means the Gentile or heathen world, without the Gospel or "means of grace." But this hypothesis is futile, as we shall see. Others, we believe, have taken the ground, that it means the whole body of the saints of all ages. This, however, seems altogether unlikely, for reasons to be developed hereafter.

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Finally, it has been maintained that this "whole creation," or this "creature itself," signifies nothing other than those infants of all ages whose lot it has been to be called away from the world before the age of puberty. They, it is argued, "shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Unfortunately, however, for this hypothesis, it has not even the merit of being mentioned by the apostle. Not a word is said of infants in the whole connection. Besides, the term *ktisis* does not possess this meaning in any other passage of the Bible. This hypothesis is brought from too great a distance, has the phiz of jejuneness, and must, therefore, be set aside. The simple truth is, that God's whole lower creation, by which we mean the entire planet called EARTH, shall be liberated from bondage, from all curses, *for* the glorious liberty of the children of God. Having arrived at this conclusion by patient investigation, it now behooves us to go over the whole premises, and define the other leading words in the passage, that the reader may see the process by which we come to the above conclusion. But this service is deferred to another place. In the meantime, we will examine the word *ktisis*, without its qualities or adjectives.

This word, by itself, in all the New Scriptures, is used just ten times, besides the place in question; in not one of which it means mankind or the human creation. Let us examine them:

1. "But from the beginning of THE CREATION, God made them male and female;" Mark x, 6.

2. "For in those days shall be great affliction, such as was not from the beginning of CREATION;" Mark xiii, 19.

3. "For the invisible things of him from THE CREATION of the world, are clearly seen," &c.; Rom. i, 20.

4. "Who changed the truth of God into a lie, and

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worshiped and served THE CREATION more than the Creator;" Rom. i, 25.

5. "If any man be in Christ, he is a NEW CREATION: old things are passed away;" 2 Cor. v, 17.

6. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a NEW CREATION;" Gal. vi, 15.

7. "Neither is there any creature," (rather) "nor is CREATION invisible to his sight; but *all things* are naked and opened unto the eyes of him with whom we have to do;" Heb. iv, 13.

8. "But Christ being come a high-priest of good things to come, by a greater and more perfect tabernacle, not *made* with hands, that is to say, not of THIS CREATION;" Heb. ix, 11.

9. "Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of THE CREATION;" 2 Pet. iii, 4.

10. "These things saith the Amen, the faithful and true Witness, the beginning of THE CREATION of God;" Rev. iii, 14.

Now, leaving numbers 5 and 6 out of the account, as not pertaining to the argument, but indicative of another or *new* creation, of which we are not treating; all the other passages mean something distinct from mankind, namely, that which we commonly call creation, the globe, nature, the earth. In the face of facts like these, why will men force a construction on Rom, viii, 19–25, to contradict every other place in the Bible?

If we look into the Septuagint of the Old Testament, we shall find *ktisis* used only three times.

1. "They smote also the tents of *creation*, and carried away sheep and camels in abundance" (2 Chron. xiv, 15). Our version has it, "the tents of *cattle*."

2. "Then I proclaimed a fast there at the river Ahava, *that* we might afflict ourselves before our God, to

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eek of him a right way for us, and for our little ones, nd for all our CREATION"—meaning substance, cattle, r property of any kind (Ezra viii, 21).

3. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy CREATIONS" (Ps. civ, 24). And here our translators have it "riches," meaning the various classes of physical things.

Ktisis is used nine times in the Apocrypha, and in every instance agreeably to its use in the Septuagint and the New Testament. The last instance is so beautiful that we will not withhold it from the reader: "Shem and Seth were in great honor among men, and so was Adam above every living thing in THE CREATION;" Eccl. xlix, 16.

Upon the whole, we think the position is now well established, that the phrase "the whole creation," or "the creation itself," or "the creation," is legitimately defined, by Scripture usage, to mean creation simply, irrespective of mankind, and not necessarily including man. The argument, from the *usus loquendi*, is plainly on our side, and that is considerable, in an investigation like this.

II. *Definition of the earnest expectation of creation.*

Now, let *creation* mean what it may, it cannot mean the people or children of God; for "the earnest expectation of creation waits for" their apocalypse or manifestation. Nor can it be said of the whole, that it waits for a part, if they are the part and whole of the same thing. Creation here, then, does not mean the children of God. But, if it means the earth itself (which, as we have seen, it generally does in the Bible), how can it be said to have an anxious expectation of any thing? Well, let the reader say what creation here means. You see it cannot mean the family of man in general, or the family of the saints in particular, and we have seen what it does mean in all other places.

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We proceed to say, that it is perfectly agreeabl
Scripture usage, to ascribe an earnest expectat
creation itself—to the earth, air, fire, and water,
mundane sphere, to the whole machine of our sub
universe. If the reader will not allow this, I wi
take and handcuff him, and tie him to the wa
creation, in this place, must mean man, because
iously expects and waits for some great event, th
following passage ("the sea saw it, and fled; Jord
driven back; the mountains skipped like rams, a
little hills like lambs," Ps. cxiv) means, "that m
it, and fled; that men were driven back; that me
ped like rams and lambs" (EDWARDS, p. 232)
would be cutting a caper rather too frolicksom
grave occasion.

It is said in the Scriptures, "O thou sword
Lord! how long will it be ere thou be quiet? I
thyself into thy scabbard, rest, and be still."
prophet Jeremiah could thus address himself
sword of the Almighty, and reason with it as if
sessed intelligence, any inanimate object might
sonified upon occasion, and addressed as intellig

There is a beautiful passage in Hosea xiii,
will ransom them from the power of the grave: C
I will be thy plagues; O grave, I will be thy d
tion." Here *death* and *hades* are represented as
beings, persons; but must we suppose they are n
cause they have attributed to them the powers and
ities and fears of men? If you do not admit th
ciple for which we contend, "when once it is esta
that death and the grave mean *men;* then, as n
to be ransomed from the grave and redeeme
death, it will follow that men are to be ransome
themselves, and redeemed from themselves! Bu
is no end to the absurdities which will follow fro
mode of construing the Scriptures" (EDWARDS, p

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But the objector says, it is absurd to speak of creation as waiting, expecting, groaning, &c. Be careful, friend. Hear the following: "Give ear, O ye heavens, and I will speak; hear, O earth, the words of my mouth!" Deut. xxvii, 1. If the heavens and earth can *hear*, I would suppose that the earth might wait, groan, and expect. Again: "The little hills rejoice on every side. The pastures, the valleys, shout for joy: they also sing;" Ps. lxv, 12. If so, they may mourn, and groan, and wait, and expect, as occasion may require. In Isaiah xxiv, 4, we have the following passage, which, pointing to a time of great distress and physical changes, begins to open the secret of this whole subject: "The earth MOURNETH and FADETH away: the world LANGUISHETH and FADETH away—the haughty people of the earth do languish. The earth is also DEFILED under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broke the everlasting covenant. Therefore hath the *curse* devoured the earth, and they that dwell therein are desolate." Here, then, we have the earth languishing, mourning, fading, being defiled, and writhing under the *curse!* May she not also expect better things, and wait for her regeneration? There is no more impropriety in asserting one than the other: nay, if the prophet foretold the day when the curse should lie heavily on the earth, is the apostle forbidden to foretel that it shall be taken off? If the prophet so beautifully describes the bondage of corruption under which the very continent writhes and groans, may not the apostle say she may hope to be delivered from it "for the glorious liberty of the children of God?"

But the objector turns scholar and professor of belles-lettres, and says: But the Psalms and the Prophets are poetry, while the apostles were plain men, and did not use figures. We fancy, however, that Paul and Peter were as good poets as Isaiah and Jeremiah. One thing

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is very certain, and two are not doubtful, that the poetry of the prophets did not exceed the truth, and that the style of the apostles, by constant reading, was formed upon the models of the Law, the Prophets, and the Psalms. These were the Scriptures of the apostles and evangelists.

Peter says of the antediluvian earth (*kosmos*), "The earth that then was, being overflowed with water, PERISHED;" 2 Pet. iii, 6. Paul says, quoting the ancients, "Thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall PERISH;" Heb. i, 10. Here we have two passages, in which one earth is said to have *perished*, and that another shall *perish*. Poetry cannot be pleaded here—it is all certainly sober prose: and yet, if any will make poetry out of it, it will be neither untrue nor improper.

By every rule, then, of sober reason, and of inspired Scripture, we are fully warranted in asserting of the world, the earth, the whole lower creation or planet, called *gee*, *kosmos*, *terra*, *mundus*, EARTH, that it earnestly *expects* that all the pure and God-fearing who have, from age to age, grown out of its bowels, will one day be manifested as God's children, and *waits* for the dawn of that glorious day.

The world that now is can as properly be said to *wait* for and *expect* this divine apocalypse, as the world, that once was, can be said to have *perished*. Indeed, and I wish to notice it distinctly, this Rom. viii, 19–24, &c., and 2 Pet. iii, are parallel places in the main. Both apostles are upon the same theme, the new heavens and earth; and Peter acknowledges that Paul had written upon this very subject, but rather obscurely for some unlearned and unstable souls of that age. We have some of the same sort left, especially they of the Universalian school; "who subvert whole houses, teaching

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things they ought not, for filthy lucre's sake: whose mouths must be stopped."

III. *Of creation made subject to vanity.*

"For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected in hope." In order to understand this passage, as a whole, we must understand its parts: there is, however, but one word of any difficulty in it, and that is the word which we translate "*vanity*." Creation, *gee*, *terra*, *kosmos*, EARTH, has been subjected to something that is called *vanity*, or, as I understand it, "the bondage of corruption," which is, beyond question, the same thing. In verse 20, Paul says, creation has been "subject to vanity," and in verse 21, he affirms that it shall be "delivered from the bondage of corruption." Vanity and the bondage of corruption, therefore, would seem to be the same thing. Creation shall be delivered from that into which it had been delivered. This is plain.

Well, what is this vanity, or bond of corruption? Adam was not the creation here metioned: for, though he was made subject to vanity in some sense, yet it cannot be said of him that he was subjected "not willingly:" he sinned willingly. If he did not, then God, or some one else, forced him to sin—which could not be sin at all. Eve and Adam not only sinned willingly, but willfully and perversely: so that the vanity to which *they* were subjected, they assumed willingly. Nor can "not willingly" be construed with the power that subjected: for God never does what he is unwilling to do. He subjected creation willingly, or, being himself willing, he subjected it as an act of moral justice to his offending creatures.

Then what, we again ask, is this vanity or bondage? And we answer in the language of Solomon, respecting earth and earthly things: "Vanity of vanities, saith the preacher: all is vanity." It is remarkable that the same

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word used by Paul, Rom. viii, 20, is that by which the LXX translate Solomon in the above text. The word is *mataiotecs*. Parkhurst thus defines the word: "vanity, disappointing misery, that earthly things are vain and fleeting, subject to decay, mutability, and corruption;" and then, metaphorically, it means, according to the same author, "want of real wisdom, foolishness," and he adds, "uselessness, unprofitableness, falsehood," &c. We look no further than Parkhurst, for all others would but confirm the correctness of his definition.

Now, it is evident that when God made creation, it was good, productive, most prolific, most pleasant, and every way inviting as the habitation of man, who was appointed to be the head and ruler of all, only "a little lower than the angels." The earth produced, by spontaneity, every species of fruit necessary to the sustainment of life; and last, but most important of all, the TREE OF LIFE itself, a conservative power of vegetation, designed to perpetuate the life of man for ever and ever. In the meantime, man was placed under law, that his fidelity might be tested, in order that he might advance and partake of this immortalizing power. Had this test been honored, the world would have continued without a thistle or a thorn, without emptiness, without barrenness, without a disappointing misery, without a fleeting, transitory enjoyment, without decay, corruption, or vanity. None of these things were in it, or on it, when God made it. Had this test been honered, we, reader, would have been born in the regions of immortality, instead of under the dominion of death, in a world that is smitten to the very center with the all-pervading curse of vanity. In that case, we should not have needed a Savior to pour out his precious blood for us, but would have been immortal, like the angels, by the laws of creation and procreation. For it is worthy of notice, that our parents were commanded to "multiply and replenish the earth,"

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before the transgression. Had the original order of nature stood, we should never have been in any other place than what we now call heaven. To be in heaven would have been as natural to us as to be at all. Blessed be God! we are nevertheless allowed to hope for immortality when creation shall be delivered from the bondage of corruption for the glorious liberty of the children of God! Our own Messiah, the Leader of the hosts of Jehovah, shall conduct all the faithful to the Paradise of God, where the tree of life shall again be seen and enjoyed, blooming with fragrance, and yielding its perennial fruits of immortality.

It was in consequence of the transgresssion of our royal progenitors, that the whole creation was made subject to vanity—that all terrestrial things became vanities—that "vanity of vanities" is attested by the experience of every wise man in every age. Does this need proof? Is it not self-evident? But, of proof, there is an infinity. Said God to Adam, after the transgression, when about to make creation subject to the bondage of corruption: "*Cursed* is the *ground* for thy sake! In sorrow shalt thou eat of it all the days of thy life" (Gen. iii, 17); and it is added immediately, "Thorns also, and thistles, shall it bring forth to thee, and thou shalt eat the herb of the field.

God's act of cursing the earth is sometimes referred to afterward, as in the family of Lamech at the birth of Noah: "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed;" Gen. v, 29. Isaiah says, "The CURSE hath devoured the earth, and they that dwell therein are desolate" (Isa. xxiv, 6). We admit (we do so gladly, for the truth is always consistent with itself), that, in every age of the world, there have been special or local curses upon individuals and nations: but this proves, rather than denies, that there is a general, orig-

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inal, universal, curse inflicted upon the earth for the sake of the original transgression; that man, having corrupted himself, was pent up in a habitation of corruption; that, having brought upon his own person vanity and dishonor, a vain, empty, barren, desolate, habitation should be the house of his transient pilgrimage.

The whole earth, with its appendages, has been put under bondage to corruption. The air, the light, the water, the soil, are pervaded by the seeds and principles of death and decay; an infernal stygian *virus* permeates every vein of the physical elements; the tree of life is withdrawn; the cavern of death is opened; the whole world is a place of skulls; the devil is the prince of aerial power, and nature has been vitiated to the core. The whole creation is subject to this bodage of corruption; the planet EARTH is bound by this fatal tie, though she continues to traverse her orbit, and keeps up her diurnal whirl. Being bound to corruption, everything that rises from the earth is corrupt also. The earth is now our corrupt mother, and all our estate on earth is fading, evanescent, and corrupt. Her years are lingering and tedious. She travails in pain, and groans to be delivered. The apostle represents that the throes of parturition are upon her, and, we may add, that her delivery is at hand; for, having sent up from the pit her *Prototokos*, the First-born of creation, her next pang will deliver into the adoption of children, and manifest all the sons of God. When this is done, or, perhaps, simultaneously with it, creation herself shall be delivered from the bondage of corruption, in order to the glorious liberty of the children of God, who, thenceforward, shall enjoy it the same as if it and they had never been subject to bondage. And then "there shall be no more CURSE; but the throne of God and of the Lamb shall be *in it;* and his servants shall serve him; and they shall

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see his face, and his name shall be in their foreheads" (Rev. xxii, 3, 4).

Finally—Creation was made subject to vanity, to the curse, *non volens*, not willingly, not spontaneously, but by the arbitration of God, who subjected it because of the rebellion of man. By a curse, God altered very essentially the course of nature. Left to its own original impulses and laws imposed in the beginning, it never would have produced anything but good, from that time forth and for ever. But the head and king of all having rebelled, God decreed that creation itself should so far rebel against man, as to be to him, in the main, a laborious, vain, and doleful habitation, as it is at this day. By reference to the original (*hekousa*), any one will find that it means "not spontaneously," when applied to inanimate objects, but "not willingly," when asserted of rational beings. So we say, and challenge investigation. The passage, then, reads and means as follows: "For the creation was made subject to vanity—that is, the curse—not spontaneously, or by the operation of its laws—but by reason of him who subjected it to bondage in consequence of the infidelity of the one who had been appointed head of it." Such was creation, and such is the meaning of its being made subject to vanity. But you shall hear us further.

IV. *Of the deliverance of creation from bondage.*

The translation of Mr. Doddridge is to be preferred, and is this: "For the creation was made subject to vanity, not willingly, but by him who subjected it in hope, that the creation shall be set free from the bondage of corruption into the glorious liberty of the sons of God."

That the whole creation is in bondage, and that every creature in creation is likewise in bondage, and that the bondage is that of corruption and vanity, needs no further proof. Even the most determined unbeliever knows that there is something the matter with all crea-

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tion, so far as he can see. The Christian knows what the disease is, how it came, what will be its cure. Creation itself shall be delivered from the whole curse; every item of vanity shall be purged from the surface and the center; and there shall be a full and thorough regeneration of the heavens and earth. The prophets have so assured us, and the apostles have added an universal univocal testimony. The conception, we confess, is a sublime and bold one; but God will not conceal from his people what shall be in the last days. It is his work to "make all things new."

It may be that we are not furnished, in Scripture, with a full catalogue of the more immediate means by which this great deliverance shall be effected; but some of them are manifest, and common-place in religion.

In the first place, the devil shall be bound or expelled entirely from our planet, so as never to usurp its territories again. He shall be an eternal exile from a place he had abused so much and so long—the scene of his innumerable lies and murders. His banishment will leave mankind in a better condition. His throne in the air being vacated, the earth and her inhabitants will begin to return toward their original position; but the mere exile of the devil will never wholly restore the breach that had been made among the works of God.

In the next place, then, God will once more take the entire planet into his own plastic hands; melt and run it, so to speak, into another mold; give it a better and more glorious appearance: give it a translucent, elastic, and life-inspiring atmosphere, without one principle of death in it; and, having fully purged it of all unprofitable matter by the action of one universal and all-pervading fire, he will over-arch it with new heavens, decked with ten thousand times ten thousand rich and brilliant glories, the everlasting proofs of his love and philanthropy.

It is not too much to look for so great a physical

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change, as some moping infidels have imagined, or as some half-believers have supposed. Geology has taught us that some great physical changes have already been completed in land and sea. What mean those piles of limestone in your quarries? Are they not made of the shells of fishes? And what mean those thousands of sea-shells upon your hills and mountains? Were they not put there by an up-heaving of the bottom of the ocean? Behold the *new* rivers of this American continent: did these exist from the foundation of the world? I tell you, nay; they were formed by the subsiding of the waters of a general deluge. One earth has already perished by water; the one we now inhabit is not the one which was put under the first man—it was given to Noah and his sons. Is it unreasonable, then, that we should look for still another, for a "new earth" in respect to this, as this was new in respect to that? Who shall set bounds to the operations of Jehovah, by saying that the heavens and the earth which are now, shall not be regenerated by fire? What scoffer, who has any claim to the title of a scholar, will venture to say, "Where is the promise of the coming of the Lord, for since the patriarchs fell asleep, all things continue as they were from the beginning of creation?" Every one who understands the first principles of science, knows that all things have not continued as God made them at the beginning; that great physical and moral changes have occurred, and that, from analogy, we may conclude, that as great, or greater, ones may occur hereafter. And now we are introduced to a scripture or two by which this great physical change is indicated.

Having treated of one world which had perished by a flood, Peter says: "But the heavens and the earth which are now, by the same Word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men. * * The day of the Lord will come as

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a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up!" (2 Pet. iii). And he says, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." By such means will the Supreme Lord of heaven and earth regenerate our whole earth, and deliver it from the bondage of corruption. In relation to this great event, God says, "Behold, I make all things new!" John, in a vision, was permitted to see the new earth and heaven, as he had before been allowed to see the Son of Man coming in his kingdom: "And I saw," says he, "a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea;" Rev. xxi, 1.

Such is the state of things indicated in the eighth of Romans. Paul takes this way of treating of the new earth. Let us now introduce the whole passage: "And if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also *glorified* together. For I reckon that the sufferings of this present time are not worthy to be compared with the GLORY which shall be revealed in us. For the earnest expectation of the creation waiteth for the manifestation of the sons of God. For the creation was made subject to vanity, not willingly, but by reason of him who subjected it in hope, that the creation itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only so, but ourselves also, who have the first fruits of the Spirit, even we our selves groan within ourselves waiting for the adoption, the redemption of our body." If it be necessary, in order to save and immortalize man, to make him pure, it

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is no less necessary to furnish him with a habitation corresponding, in purity and honor, to his exalted nature. And this is the glorious fact which our apostle here so magnificently describes.

V. *The design of the deliverance of creation.*

Paul says, that "creation itself shall be delivered from the bondage of corruption;" and thus far he is fairly translated, and made to speak intelligibly: but the whole of this passage has been so miserably translated, that few persons have been able to understand it. True we can take the common version and ascertain what must have been the intention of the writer, especially if we call to our aid other passages; but still, when the same word, and that the leading word in the passage, is sometimes rendered *creature*, and sometimes *creation*, and when another important word or two is made to have a meaning, however literal, that obscures the sense, we have a right to complain and give our reasons.

Now it is not at all likely that the apostle would mention the great and glorious fact, that creation should be delivered from the bondage of corruption, without telling the object for which it should be liberated. If this object be disclosed by our translators, it is done so obscurely as to be almost imperceptible. Let us more closely examine the place. "Creation itself shall be delivered from the bondage of corruption, *into* the glorious liberty of the children of God." Our English word *into*, in this place, does not fully express the idea intended; for it would seem that creation is to be delivered for its own sake, or for the enjoyment of liberty which belongs to others.

But this is evidently not the meaning of the apostle.

The deliverance of creation is for another object clearly expressed in the original, and when we mention it, the evidence will be so clear, that all will admit it. Once more, then, we put down the passage with the word in question properly translated—"That creation itself shall

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be delivered from the bondage of corruption, FOR the glorious liberty of the children of God."

Creation is to be delivered for the children of God, rather than into their liberty. To deliver creation into the liberty of God's children, would seem to intimate, that those children had anteceded creation in the possession of that liberty, which does not comport with their groaning and waiting for their adoption. Speaking of the new heavens and earth, Peter, having used other words, was better understood by our translators, and tells plainly the design of this removal of the bondage. "We look for new heavens," says he "and a new earth, wherein dwelleth righteousness," that is, wherein the just shall dwell. These new habitations of glory will be fitted up for the righteous of all ages and nations; they shall dwell there as on their own inalienable domains, and luxuriate amid the glories and joys of perfect sanctity and perfect peace. It will be the habitation, also, of a perfect eternal liberty: the iron and beastly hoof of oppression, shall never tread those fields of living green; the despot cannot there pave his way to a throne with the bones of his fellows: "the kingdom and the dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the most high." For their perfect liberty the earth itself shall be made anew, and heaven shall put on overcanopying glory, to which our dim eyes, in this age, are altogether unequal. What a thought is this! How like God the conception, and how like him its sure and unfailing accomplishment!

But the reader will expect us to make the criticism good, upon which we found the above structure; and we shall serve him with the greatest pleasure. Let us, then, select some four principal passages for the sake of illustration.

1. Jesus says at his table: "For this is my blood of the

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new testament, which is shed for many, FOR the remission of sins." Matt. xxvi, 28. (*Eis aphesin hamartioon.*)

2. "John did baptize in the wilderness, and preach the baptism of repentance FOR the remission of sins;" Mark i. 4 (*Eis aphesin hamartioon*).

3. "And he came into all the country about the Jordan, preaching the baptism of repentance FOR the remission of sins;" Luke iii. 3 (*Eis aphesin hamartioon*).

4. "Repent, and be baptized every one of you, in the name of Jesus Christ, FOR the remission of sins;" Acts ii. 38 (*Eis aphesin hamartioon*).

Now we all know, that the object in the shedding of the blood of Christ, was the remission of sins: He did not die because the sins of mankind had been pardoned before. We know in like manner, that John did not baptize the people because they had obtained remission before they came to his baptism; and we know, finally, the apostles at Pentecost and afterward, preached baptism and baptized the taught, FOR or *in order* to the remission of sins. In all these instances, the design of the actions commanded or described, is indicated by the word FOR, in the Greek *Eis*. A thousand similar instances might be produced at pleasure, but these will suffice. We need not even this length of argument with such as keep the oracles correctly. We come to the place in question.

"That creation itself shall be delivered from the bondage of corruption (EIS *teen eleutherian tees doxees teen teknoon tou theou*) FOR, or *in order to*, the glorious liberty of the children of God." What mean all the promises of God in reference to the purification of the sanctuary; in reference to the regeneration of the earth; in reference to the immortality of his people; if a GLORIOUS PLACE is not to be garnished for their reception? That glorious place is to be the new earth and heavens. Jesus said to his followers, "I go to prepare a PLACE for you, I will come again and receive you unto myself, that where

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I am, there ye may be also" (John xiv. 2, 3). Does the reader suppose that the people of God are to be taken from the earth and located somewhere "beyond the sun," a foreign part of the universe, and not have their own home prepared and fitted up for them after the style of God the Builder? I tell you, that when God shall deliver the earth from the servitude of corruption, it will be pretty enough and good enough for the most tasty of the sons and daughters of men. It will be delivered for their glorious liberty, or that they may enjoy upon it all the fullness of God. Such are our views of this passage.

We have expressed them at some length; and now we will say, that we have no doubt of their correctness.

Any other view is impeded by a congeries of obstructions insurmountable. We submit them with confidence, for the utter overthrow of Universalism, and the edification of all who take pleasure in understanding the divine communications.

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